THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

FILIAL LOVE.

The young women of Tonga gather flowers very early in the morning, and twine them into ornamental wreaths for their relatives and friends. They gather them before sunrise, when the dew is still on them, because when gathered at that early period they retain their fragrancy longest. So should the flowers of youth and beauty be early gathered for the honor of Him who gave them their first breath, as they will retain longest through life the sweetness of their early origin; while those which are plucked later by the hand of advanced maturity, do not breathe forth so grateful a scent, or in other words, do not impart those pleasures and benefits to society and the Church, which the pious from their "earliest youth always disseminate and retain."

Maids of Tonga! twine your flawers—
Eyelids of the dark-ey'd morn!
Twine them, in its twilight hours,
Chaplet ringlets, to adorn
Brow of parents, sisters, friends,
Steep'd in sighs affection sends!

Maids of Tonga! twine your flowers,
Earliest of the morning bloom,—
Verdant with the breeze-winged showers,
Breathing round their hive-perfume;
Fragrant like those early days,
Deck'd in wreaths of wisdom's ways!

Maids of Tonga! twine your flowers,
Rich with nectar dews of heaven!
Twine them in the twilight hours,
They will longest bloom till even!
Emblem of your virgin youth!
Deathless in the robes of truth!

Maids of Tonga! twine your flowers,
Brightest and most beautiful,
Bent by sun-lit evening showers,
Like yourselves all dutiful—
Balmy, bright with filial tears,
Gems which youthful love e'er wears.

Maids of Tonga! twine your flowers,
Gladsome with their spicy leaves!
Twine them in your love-lit bowers!
They are all which duty weaves!
Emblem—that your leafy vows
Germinate from fruitful boughs!

Maids of Tonga! twine your flowers,
Ere the star of morn be set!
She will fade ere Phœbus pours
Lustre from his coronet!
But your star of love shall rise
Quenchless 'mid the gospel skies!

Maids of Tonga! twine your flowers,
Eyelids of the dark-ey'd morn!
Twine them in its twilight hours,
Chaplet ringlets, to adorn
Brow of parents, sisters, friends,
Steep'd in sighs affection sends!

Arlington.

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

(Continued from page 173.)

Canon 1.—*For preserving the Episcopal Succession.*

The Episcopal Church in Scotland, as a branch of the holy catholic and apostolic Church of Christ, inviolably retaining in the sacred ministry the three orders of bishops, priests, and deacons, as of divine institution, requires, according to the apostolic canon, that a bishop be ordained by two or three bishops; not fewer than three in all ordinary cases; and priests and deacons by one bishop; the right of ordination belonging to the order of bishops only. And it is hereby decreed that no person shall be consecrated a bishop of the Episcopal Church in Scotland before he hath completed the thirtieth year of his age; nor without the consent and approbation of the majority of the bishops; and that if any bishop or any bishops, not being a majority, shall presume without such consent to consecrate any person to that office, all the parties concerned shall be held schismatics.

Canon 2.—*Regulating the Election and Office of the Primus.*

Before the distinction of archbishop was introduced into Scotland, one of the bishops had a precedency under the title of *Primus Scotorum Episcopus;* and the Episcopal college having for a century past adopted the old form, it is hereby decreed that the bishops shall, without respect either to seniority of consecration or precedency of diocese, choose a primus, by a majority of voices, who shall have no other privilege among the bishops but the right of convocating and presiding; and that expressly under the following restrictions:—1st, That he shall be obliged to notify to the other bishops the reasons of his calling a meeting, as well as the time and place for holding it; and if the majority shall dissent, as judging either the reasons insufficient, or the time or place improper, the proposal of such meeting shall be either wholly set aside, or the time or place altered, as shall seem to them most expedient. 2dly, That if the primus shall at any time refuse to call a meeting when desired by a majority of the other bishops to do so for some specified purpose, or if he shall refuse to consecrate or sanction the consecration of a priest, canonically elected to a vacant diocese, when that election shall have been confirmed by a majority of the bishops, they shall, in such cases, have authority to meet and act without him. 3dly, That the primus thus chosen by the majority is to continue in that office only during their pleasure. That the Church may suffer as little inconvenience as possible by the death or resignation of the primus, the senior bishop shall instantly succeed to his powers, until a majority of the bishops shall appoint one to the office by a formal deed of election. (See appendix No. 1.)

Canon 3.—*For providing vacant Dioceses with duly elected Bishops, and regulating the conduct of the Presbyters in such Dioceses.*

Every bishop is hereby required to appoint one of the presbyters of his diocese to act under him as dean, who, in the absence of the bishop, shall preside in all diocesan synods, and the dean thus canonically appointed shall, upon the demise or translation of any bishop, notify the same to the primus, who, being empowered by his colleagues, shall thereupon issue a mandate (see appendix No. 2,) to the presbyters of the vacant diocese, requiring them to proceed to the election of a successor. Should they make choice of a person already invested with the Episcopal character, the bishop so elected shall have no jurisdiction over that diocese, unless his election be ratified by the majority of the Episcopal college transferring to him, by a formal deed, the superintendence of the diocese. But if the presbyters of the vacant diocese shall elect a presbyter to be their future diocesan, of whose fitness for that office the bishops shall declare they have sufficient reason not to be satisfied, in that case the presbyter shall be required to proceed to a new election.

During the vacancy of any diocese, if any case relating to discipline shall occur for which there is no particular provision made by the canons of this Church, the presbyters shall have recourse to the primus, who, with the advice and consent of his colleagues, shall determine the same, and who shall also provide for the performance of any Episcopal offices that may be required among them.

All elections of bishops shall be notified to the primus, according to the form prescribed in the appendix No. 3.

Canon 4.—*For the Appointment of Coadjutor Bishops.*

It shall be lawful for a bishop, whose age or infirmities require it, of which the majority of the college of bishops shall be judges, to have a coadjutor or assistant, provided the said bishop consent that the election of such coadjutor by the clergy of the diocese shall be free, uninfluenced, and unbiassed, and provided the person so elected shall succeed on the death or resignation of the diocesan. Such assistant bishop, during the life of his principal, shall be entitled to attend Episcopal and general synods of the Church, to give his opinion and advice on any matter under consideration, but to have no vote except in the absence of the diocesan bishop.

Canon 5.—*Respecting the Jurisdiction of Bishops in a particular case.*

If it shall happen that a bishop has his chapel and residence within the diocese of another bishop, a practice to be justified only by the circumstances of this Church, then shall his congregation, as well as any presbyter or deacon that may be employed as his assistant, be exempted from the jurisdiction of the bishop in whose diocese they are locally situated, the latter being required to signify, by a subscribed deed, his consent to this arrangement. But such assistant shall have no vote in either diocese. But whereas the residence of a bishop within the diocese appears to be expedient for the good of the Church, it is hereby decreed, that every bishop hereafter collated to the charge of a diocese shall reside within the bounds of the same, wherever that is found practicable.

Canon 6.—*Enjoining the Studies and Qualifications of Candidates for Holy Orders.*

In the canons intended for the Church of Scotland, and sanctioned by royal authority in the year 1635, the second chapter, entitled, "*Of Presbyters and Deacons, their nomination, ordination, function, and charge,*" is thus very properly introduced:—"Forasmuch as the weight of the ministerial calling doth require such a measure of sufficiency as human weakness can attain unto, and is often discredited by the ignorance, insufficiency, and scandalous conversation of many who undertake the same; it is ordained that no person hereafter shall be admitted to that holy function who hath not been bred in some university or college, and hath taken some degree there, and who shall verify the same by the subscriptions and seals of the university or college where he received the degree of learning." In conformity with the spirit of this extract, it is hereby decreed that no person be received as a candidate for holy orders in this Church, who shall not have first gone through a regular academical course in some university or college. It is, moreover, expressly ordered that no person shall be admitted into the holy order of deacons in this Church, until he shall have been properly examined as to his literature by two or more presbyters appointed for that purpose by the bishop who is to ordain him, and whom, as his examiners, he must satisfy of his being sufficiently acquainted with the whole of the New Testament in the original Greek, and at whose bidding he must compose a short treatise in Latin on some article of faith, as also a discourse in English on any text of Scripture which they shall prescribe; and answer such questions connected with theology and ecclesiastical history as they shall think proper to put to him; and before his admission to examination the bishop must, by sufficient letters testimonial, (see appendix No. 4,) and by an attestation that the form usually called *Si Quis,* (see appendix No. 5,) has been publicly read, be satisfied of his good life and conversation, as well as his good learning. It is also required that he produce a certificate of his having attended at least one course of the lectures of the Pantonian professor of theology, and of our professor of ecclesiastical history in Edinburgh; unless peculiar circumstances in his case may have rendered such attendance impracticable, of which the ordaining bishop is to be the sole judge. And no one shall be promoted to the order of priest until he shall have passed a still more full and complete examination.

(*To be continued.*)

THE DOCTRINAL USE OF THE SACRAMENTS.

When we duly consider the many excellent ends and purposes for which these holy sacraments were ordained, or have been found in fact to serve, through a long succession of ages, we shall see great reason to adore the Divine wisdom and goodness in the appointment of them. They are of admirable use many ways; either for confirming our *faith* in the *Christian religion* at large, and the *prime articles* of it; or for promoting *Christian practice* in this world; or for procuring *eternal happiness* in a world to come.

I shall confine my present views to the first particular, the subserviency of the sacraments to *true* and *sound* faith; which, though it may be looked upon as a bye-point, and for that reason hath not been so commonly insisted upon, may yet be of weight sufficient to deserve some consideration at this time.

I. Give me leave then to take notice, in the first place, that the *sacraments* of the Church have all along been, and are to this day, standing monuments of the *truth* of Christianity against Atheists, Deists, Jews, Turks, Pagans, and all kinds of infidels. They bear date as early as the Gospel itself: and have continued, without interruption, from the days of their Founder. They proclaim to the world, that there once was such a person as Christ Jesus; that he *lived,* and *died,* and was *buried,* and *rose again;* and that he erected a church, and drew the world after him, maugre all opposition; (which could never have been effected without many and great *miracles;*) and that he appointed these ordinances for the preserving and perpetuating the same church, till his coming again. The two *sacraments,* in this view, are abiding *memorials* of Christ and of his religion, and are of impregnable force against *unbelievers,* who presume either to call in question such plain *facts,* or to charge our most holy religion as an invention of men.

II. But besides this *general* use of the sacraments against *unbelievers,* they have been farther of great service all along, for the supporting of *particular* doctrines of prime value, against *misbelievers* of various kinds; as may appear by an historical deduction all the way down from the earliest ages of the Church to the present times.

No sooner did some misbelieving Christians of the apostolical age endeavor to deprave the true gospel doctrine of God made *man,* rejecting our Lord's *humanity,* but the sacrament of the *Eucharist,* carrying in it so indisputable a reference to our Lord's real flesh and blood, bore testimony against them with a force irresistible. They were so sensible of it, that within a while they forbore coming either to the *holy communion,* or to the *prayers* that belonged to it, merely for the sake of avoiding a practice *contradictory* to their principles. However this was sufficient intimation to every honest Christian, of the meanest capacity, that their *principles* must be false, which obliged them in consequence to vilify and reject the plain and certain *institutions* of Christ. There was no need of entering into the *subtilties* of argument; for the thing declared itself, and left no room for dispute. Such was the valuable use of this sacrament, at that time, for supporting *truth* and detecting error, for the confirming the *faithful* in the right way, and for confounding *seducers.*

III. In the century next following, the Valentinian Gnostics corrupted the faith of Christ more ways than one, but particularly in pretending that this *lower* or *visible* world was not made by God *most high,* but by some inferior *power* or *æon.* Here again the sacrament of the *Eucharist* was of signal service for the confuting such wild doctrine, and for the guarding sincere Christians against the smooth insinuations of artful disputers. It was very plain, that the bread and wine in that sacrament were presented before God, as *his creatures* and *his gifts,* which amounted, in just construction, to a recognising him as their *true* Creator: and it was absurd to imagine that God should *accept of,* and *sanctify* to heavenly purposes, creatures *not his own.* Besides our Lord had chosen these creatures of the *lower world* to represent his own *body* and *blood,* and called them his *body* and *blood,* as being indeed such in divine construction and beneficial effect to all *worthy* receivers: a plain argument that he looked upon them as his *own* and his Father's creatures, and not belonging to any *strange* creator, with whom neither he nor his Father had any thing to do.

These arguments, drawn from the holy *Eucharist,* were triumphantly urged against those false teachers, by an eminent father of that time: who, no doubt, made choice of them as the most affecting and sensible of any; being more entertaining than dry criticisms upon texts, or abstracted reasonings, and more likely to leave strong and lively impressions upon the mind of common Christians. At the same time they served to expose the adversaries to public shame as appearing along with others at the *holy communion,* while they taught things directly contrary to the known language of that sacrament.

IV. The same *deceivers,* upon some specious pretences, (but such as no cause can want, that does not want artful pleaders,) took upon them to reject the doctrine of the *resurrection* of the *body;* conceiving that the unbodied *soul* only had any concern in a life to come. Here again the sacrament of the *Eucharist* was a kind of armor of proof against the seducers. For as the consecrated bread and wine were the authentic symbols of Christ's body and blood, and were, in *construction* and certain *effect,* (though not in *substance,*) the same with what they stood for, to all worthy receivers; it was manifest, that *bodies* so *incorporated* with the *body* of Christ must of course be partners with it in a glorious *resurrection.* Thus was the *Eucharist* considered as a sure and certain *pledge* to all good men, of the future resurrection of their *bodies,* symbolically fed with the *body of* Christ. For like as the *branches* partake of the *vine,* and the *members* of the *head,* so the bodies of the faithful, being by the Eucharist incorporate with Christ's *glorified* body, must of consequence appertain to it, and be *glorified* with it. This is the argument which the Christian fathers of those times insisted upon, and with this they prevailed; as it was an argument easily understood and sensibly felt, (by as many as had any tender regard for the *sacraments* of the Church,) and as it expressed to the life the *inconsistent* conduct of the *new* teachers, proclaiming them to be *self-condemned.* Wherefore they were put in mind over and over, to correct either their *practice* or their *principles;* and either to come no more to the *holy communion,* or to espouse no more such doctrines as were contrary to it.

V. In the same century, or beginning of the next, when the Marcionites revived the old pretences of the Visionaries, rejecting our Lord's *humanity;* the *Eucharist* still served, as before, to confound the adversaries: for it was impossible to invent any just reply to this plain argument, that our Lord's appointing a memorial to be observed, of his *body broken* and of his *blood shed,* must imply, that he *really* took part of *flesh* and *blood,* and was in *substance* and in *truth* what the sacrament sets forth in *symbols* and figures.

VI. When the Encratitæ, or Continents, of the second century, (so called from their over-scrupulous abstemiousness,) had contracted odd prejudices against the use of *wine,* as absolutely unlawful; the sacrament of the *Eucharist* was justly pleaded, as alone sufficient to correct their groundless surmises: but rather than part with a favorite principle, they chose to celebrate the communion in *water* only, rejecting *wine;* and were from thence styled Aquarians. Which practice of theirs served however to detect their *hypocrisy,* and to take off the *sheep's clothing:* for nobody could now make it any question, whether those so seemingly *conscientious* and *self-denying* teachers were really *deceivers,* when they were found to make no scruple of violating a holy sacrament, and running directly counter to the express commands and known practice of Christ their Lord.

VII. When the Praxeans, Noetians, and Sabellians, of the second and third centuries, presumed to innovate in the doctrine of the *Trinity* by reducing the *three* Persons of the Godhead to *one;* then the sacrament of *Baptism* remarkably manifested its *doctrinal* force, to the confusion of those *misbelievers.* There was no resisting the pointed language of the sacramental *form,* which ran distinctly in the name of the Father, and of the Son, and of the Holy Ghost. It seems, that those men being conscious of it, did therefore change our Lord's *form,* and baptized in a *new* one of their own; not considering, that that was plunging deeper than before, and adding iniquitous practice to ungodly principles. But the case was desperate, and they had no other way left to make themselves appear *consistent* men. In the mean while, their carrying matters to such lengths could not but make their *false* doctrine the more notorious to all men, and prevent its stealing upon honest and well-disposed Christians, by ignorance or surprise. Such was the seasonable use of the sacrament of *Baptism* in that instance; detecting *error,* and obstructing its progress, and strongly supporting the *true faith.*

VIII. When the Arians, of the fourth century, took upon them to deprave the doctrine of the *Trinity* in an opposite extreme, by rejecting the *Deity* of our Saviour Christ, "who is over all God blessed for ever;" then again the same sacrament of *Baptism* reclaimed against *novelty* and convicted the *misbelievers* in the face of the world. It was obvious to every impartial and considering man, that the *form* of *Baptism* ran equally in the name of Father, Son, and Holy Ghost, and that it could never be intended to initiate Christ's disciples in the belief and worship of God and *two creatures.* The new teachers however, in prudence, thought proper to continue the old form of baptizing, till the Eunomians, their successors, being plainer men, or being weary of a practice contradictory to their principles, resolved at length to set aside the scripture form, and to substitute others more agreeable to their sentiments. This was intimation sufficient to every well-disposed Christian, to be upon his guard against the new doctrines, which were found to drive men to such desperate extremities. For now no man of ordinary discernment, who had any remains of godliness left in him, could make it matter of dispute, whether he ought to follow Eunomius or Christ.

There was a further use made of both sacraments, by way of argument, in the Arian controversy. For when the Arians pleaded, that the words *I and my Father are one,* meant no more than an *unity* of *will* or *consent,* inasmuch as all the faithful were said to be *one* with Christ and with *each other,* on account of such *unity* of *consent;* the argument was retorted upon them in this manner: that as Christ had made himself really *one with us,* by taking our *flesh* and *blood* upon him in the incarnation; so again he had reciprocally made us really *one with himself* by the *two sacraments.* For in baptism we *put on* Christ, and in the Eucharist we are made partakers of his flesh and blood: and therefore the *union* of Christ's disciples with the *Head,* and with *each other,* (though far short of the essential *union* between Father and Son,) was more than a bare *unity* of *will* or *consent;* being a *real,* and *vital,* and *substantial* union, though withal *mystical* and *spiritual.* Thus Hilary of Poictiers (an eminent father of that time) retorted the argument of the adversaries; throwing off their refined subtilties, by one plain and affecting consideration, drawn from the known doctrine of the Christian *sacraments.*

IX. About the year 360 rose up the sect of Macedonians, otherwise called Pneumatomachi, impugners of the *Divinity* of the Holy Ghost. They were a kind of Semi-Arians, admitting the *Divinity* of the *second* Person, but rejecting the *Divinity* of the *third,* and in broader terms than the Arians before them had done. However, the sacrament of *Baptism* stood full in their way, being a lasting monument of the true Divinity of the *third* Person as well as of the *second:* and by that chiefly were the generality of Christians confirmed in the ancient faith, and preserved from falling into the snares of seducers.

X. About the year 370, or a little sooner, the sect of Apollinarians began to spread new doctrines, and to make some noise in the world. Among sundry other wrong tenets, they had this conceit, that the manhood of our Saviour Christ was converted into or absorbed in his *Godhead.* For they imagined, that by thus resolving *two* distinct *natures* into *one,* they should the more easily account for the *one Person* of Christ; not considering that the whole economy of man's redemption was founded in the plain scripture doctrine of a Saviour both God and *man.* In opposition to those dangerous tenets, the learned and eloquent Chrysostom (A. D. 405. circ.) made use of an argument drawn from the sacrament of the *Eucharist,* to this effect; that the *representative* body and blood of Christ in the Eucharist (sanctified by *Divine grace,* but not converted into *Divine substance*) plainly implied, that the *natural* body of Christ though joined with the *Godhead,* was not *converted* into Godhead; for like as the consecrated bread, though called Christ's body on account of its sanctification, did not cease to be *bread;* so the *human nature* of Christ, though dignified with the *Divine,* did not cease to be the same *human* nature, which it always was. We may call this either an argument or an illustration; for indeed it is both under different views. Considered as a *similitude,* it is an *illustration* of a case; but at the same time is an argument to show, that the Apollinarians were widely mistaken in imagining that a change of *qualities, circumstances,* or *names,* inferred a change of *nature* and *substance.* Bread was still bread, though for good reasons dignified with the name of the Lord's *body:* and the man Christ was still *man,* though for good reasons (that is, on account of a *personal* union) dignified with the title of God. Thus the sacrament of the Eucharist, being a *memorial* of the *incarnation,* and a kind of *emblem* of it, was made use of to explain it, and to confirm the faithful in the ancient belief of that important article. But I proceed.

XI. About the year 410, Pelagius opened the prejudices which he had for some time privately entertained against the Church's doctrine of *original* sin: but the sacrament of *Baptism* looked him full in the face, and proved one of the most considerable obstacles to his progress. The prevailing practice had all along been to baptize *infants:* and the Church had understood it to be baptizing them for remission of sin. The inference was clear and certain, and level to the capacity of every common Christian. Wherefore this single argument had weight sufficient to bear down all the abstracted subtilties and labored refinements of Pelagius and his associates, and proved one of the strongest securities to the Christian faith so far, during that momentous controversy.

XII. About the year 430 appeared the Nestorian heresy: which, dividing the *manhood* of our Lord from the *Godhead,* made in effect *two Persons,* or *two* Christs. Here the sacrament of the *Eucharist* was again called in, to compose the difference, and to settle the point in question. For since the virtue and efficacy of the *representative* body was principally founded in the supposed personal union of the *real* body with the *divine* nature of our Lord, it would be frustrating or evacuating all the *efficacy* of the *Eucharist,* to divide the *manhood,* in such a sense, from the *Godhead.* The argument was just and weighty, and could not fail of its due effect among as many as had any tender regard for so divine and comfortable a sacrament.

XIII. Within twenty years after, came up the Eutychian heresy; which in the contrary extreme, so blended the *Godhead* and *manhood* together, as to make but *one nature* of both, after the example of the Apollinarians, whom I before mentioned. The sacrament of the Eucharist was of eminent service in this cause also, for if the bread and wine in that sacrament are what they have been called, (and as constantly believed to be,) *symbols* and *figures* of Christ's *body* and *blood,* then it is certain that our Lord really put on *flesh* and *blood,* and that his *human* nature was and is distinct from his *divine.* To say, that "the Word was made flesh," or that the *flesh* was *converted* into the *Word,* in such a sense as to leave no distinct *humanity,* was as much as to say, that the *sacraments* now make us not "members of his body, of his flesh, and of his bones;" and that the Eucharist in particular is an *insignificant* show, or *worse,* either not representing the truth of things, or representing a falsehood. Such was the argument made use of in the Eutychian controversy: a plainer or stronger there could not be; nor any wherein the generality of Christians could think themselves more deeply concerned.

XIV. Long after this, in the eighth century, endeavors were employed by many to bring in the *worship,* or at least the *use,* of *images* into churches. In this case also, the sacrament of the Eucharist was seasonably pleaded, for the giving some check to the growing corruption. The good fathers of Constantinople, in the year 754, meeting in council to the number of 338, argued against *images* to this effect: that as our Lord had appointed no visible *image* of himself, his incarnation, or passion, but the *eucharistical* one, and probably intended that for a most effectual bar, to preclude all appearances of idolatry; it would be high presumption in men, without *warrant,* without *occasion,* and against the very *design* of our Lord in that sacrament, to introduce any other kind of *images* of their own devising. The opposite party, some time after, (A. D. 787,) in the second Council of Nice, eluded this plain reasoning, by pretending, falsely, that the sacred symbols are not the *image* of Christ's body and blood, but the *very* body and blood: and thus they laid the seeds of that error, which grew up at length by degrees into the monstrous doctrine of *transubstantiation.* For the true notion of the Eucharist lying cross to their darling schemes, they chose rather to deprave the *sacrament* itself, than to stand corrected by it. However, all this tends to confirm the main point, which I have been insisting upon, that the sacraments, among other very valuable uses, have for many ages upwards been the standing *barriers* against corruptions: though there are no fences so strong, nor any ramparts so high, but daring and desultorious wits may either break through them or leap over them.

XV. I shall add but one example more; and it shall be of Faustus Socinus, of the sixteenth century: a person of pregnant wit and teeming invention; of moderate learning, but a very large share of sufficiency. His great ambition was, to strike out a new system of religion from his own conceits; though he happened only to revive (and perhaps very ignorantly) the ancient Sabellianism, Photonianism, and Pelagianism with other exploded heresies. He began with subverting (as far as in him lay) the true and ancient doctrine of the *Trinity,* rejecting the *Deity* of the second Person, and even the *being* of the third. After a thousand subtilties brought to elude plain Scripture, and after infinite pains taken in so unnatural a war against Heaven, he was yet sensible, that he should prevail nothing unless, together with the doctrine of the Trinity, he could discard the *two sacraments* also, or render them *contemptible.* Baptism was a standing monument of the *personality* and *equal* divinity of Father, Son, and Holy Ghost: and the other sacrament was an abiding memorial of the *merits* (though no creature can *merit*) of our Lord's obedience and sufferings: and both together were lasting attestations, all the way down from the very infancy of the Church, of the *secret* workings, the heavenly graces and influences of the *Holy Spirit* upon the faithful receivers. Therefore to let the *sacraments* stand as aforetime, was leaving the ancient faith to grow up again in the Christian world, much faster than Socinus, with all his subtile explications of scripture texts, could bear it down. Being well aware how this matter was, he fell next upon the *sacraments;* discarding one of them, in a manner, under pretence that it was *needless;* and enervating the other, with respect to what was most valuable in it, to render it *despicable.* It was thought somewhat odd, by some of his own friends, that he should labor to throw off *Baptism,* and at the same time retain the *Eucharist,* which appeared to be *comparatively* of slighter moment, and less insisted upon in Scripture. But he well knew what he did; for the *form* of *Baptism* stood most directly in his way. As to the *Eucharist,* if he could but reduce it to a bare *commemoration* of an absent friend, there would be nothing left in it to create him much trouble; but it might look sincere and ingenuous, in that instance at least, to abide by the *letter* of the text, and to plead for the *perpetuity* of an ancient and venerable (now by him made a *nominal*) sacrament. This appears to be the most natural account of his conduct in the whole affair. For otherwise it is a very plain case, that a lively imagination like his might have invented as fair or fairer pretexts for laying aside the *Eucharist,* than for discarding *Baptism;* and it might have been easier to elude some *few* places of Scripture than *many.* But I return.

From the induction of particulars here drawn together, and laid before you, may be understood, by the way, the true and right notion of the Christian *Eucharist,* such as obtained from the beginning, and continued till the dark ages came on, and longer; but the point which I aimed at was, to illustrate the use of both the sacraments considered as *fences* or *barriers,* ordained by Christ, to secure the *true faith,* and to preclude *false doctrines.* Few have ever attempted to corrupt Christianity in any of its considerable branches, but, first or last, they have found themselves embarrassed by one or both sacraments; and have been thereby obliged either to desist presently, or to expose themselves farther, by quarrelling with those sacred institutions, which all wise and good men have ever most highly revered.

I have taken notice, how the most essential articles of the Christian religion have, in their several turns, (as they happened to be attacked,) been supported and strengthened by these auxiliary means. The doctrine of the *visible creation* by God most high: the doctrine of our *redemption* by Christ, both God and *man:* the doctrine of sanctifying *grace* by the *Holy Spirit* of God, a *real* Person, and also *divine:* the doctrines of *original sin,* and of our Lord's meritorious sacrifice, and of a *future resurrection* of the body: these, and as many others as are contained in *these,* have all been eminently preserved and are held up by Christian sacraments. The sacraments therefore are full of excellent instruction and admonition: they carry *creeds* and *commandments,* as it were, in the bowels of them: they speak even to the *eyes* in silent *imagery,* and often teach more in *dumb show,* with less expense of time and much greater efficacy, than any the most eloquent discourses could do. The Romanists have sometimes boasted, that *images* are the *laymen's books,* wherein the unlearned may read what it concerns them to know, without knowing *letters.* And indeed, if images had been *authorized,* or had they not been prohibited books, they might have been admitted with a better grace. But our *sacraments* are the true books, (or serving as books,) both to learned and unlearned; full of lively imagery and instructive emblem; drawn by Christ himself, and left as his legacies, for the use of all his churches.

Rev. Dr. Waterland.

COMMUNICATIONS.

For the Churchman.

THOUGHTS ON THE CHURCH—NO. V.

The Episcopal Church at this time, and in this country, presents a singular and interesting spectacle—a spectacle worthy of the attention of the philosopher as well as the Churchman. Planted in this country at a time when the great majority of the people were hostile to her; and after dragging on a feeble existence for many years, almost annihilated at the period of the American Revolution, she now enjoys a share of public favor equal to any denomination, and she is rapidly growing in numbers. How will the philosopher account for this? He knows that religious prepossessions and prejudices are very strong, and the last to be shaken. If the world had been retrograding in knowledge during the last half century, he might infer that the Episcopal Church was best suited for an age of ignorance. But the world during that time has been steadily advancing in knowledge, and by the confession of all is daily becoming more enlightened. The change of public sentiment must therefore have arisen from inherent excellences in her system, or from defects in the systems of other denominations. Perhaps it would be more correct to say, it has arisen from both these causes. The excellences of the Church can never be discerned or appreciated by the ignorant. Such persons, unless educated in the Church, and therefore fortified in their attachment by early prepossessions, are more prone to imbibe feelings of prejudice and dislike towards her than any other sentiments. The well-informed and the liberal, on the other hand, never fail to see and acknowledge her excellences. In proportion then as knowledge becomes diffused, we may expect prejudices arising from ignorance to die away, and the intrinsic excellences of the Episcopal Church to be seen and acknowledged. In addition to this, the defects in the systems of other sects have been made more apparent. Time has tested these systems, and they have been found wanting. The consequence is, that many of the friends and adherents of these sects have given up the warm attachment they once entertained for their own systems, and have begun to look with more kind and liberal feelings towards the Episcopal Church. In truth, very many have joined her ranks. To the two causes just mentioned, accounting for the growth of the Episcopal Church in public favor, may be added another, namely, the infusion of more zeal and piety into the Church. While the United States were colonies to Great Britain, our clergy, it is said, were in many cases wanting in some of the most important requisites of the clerical character. Far removed from Episcopal influence, they were less attentive to the duties of their profession than was required by their ordination vows, and as was to be expected, they sank in general esteem, and the Church suffered.

But since the Church has been fully organized a change in all respects favorable has taken place, and the Episcopal clergy have risen much in public estimation. Thousands who, no later than twenty-five or thirty years ago, looked upon the Church with minds warped by prejudice,—who contemplated her as both the offspring and nurse of formalism—as having "the form but not the power" of godliness—now are turning their eyes towards her, as destined ere long to be the refuge of pure and undefiled religion, the asylum of those who flee from other sects on account of their wildness and extravagance.

This is the case in all parts of our country, in the West and Southwest as well as in the North and East. What then ought the Church to do in this conjuncture? Certainly offer as far as possible food and shelter to those who come to her; in other words, offer to all such the services of the Church. This she does not now accomplish. Why? We are told, because she has not clergy enough. Would it not be more correct to say, it is because we do not give sufficient support to the clergy, especially to missionaries? Why have we heretofore been behind other denominations in sending evangelists among the destitute, especially in the West? We shall be told we have not had them to send. This might have been true ten years ago, but it is not now; we have them, but they will not go. Within ten years our number of clergy has nearly doubled, while the number of candidates for the ministry, compared with what it was at that time, is about as five to two. We have

therefore the prospect of an abundant supply for the future. If then we could give employment to all these, and a support sufficient to keep them above the fear of want, how rapid would be the progress of our Church! In twenty years what a spectacle would she exhibit to the world compared with what she did twenty years since! With her three or four thousand clergymen, and her members quadrupled, she would fill the land—she would offer to every one in our country the opportunity of worshipping according to her liturgy. And *then*, if we thought proper to engage largely in foreign missions, *with what effect* might it be done? CLERICUS RUSTICUS.

For the Churchman.

MUSIC OF THE CHURCH.

Mr. Editor,—I am glad to perceive, by your last, that the subject of church music is about to be treated of in your able and useful paper under peculiarly favorable auspices. I have no knowledge of music myself, nor have I what may be technically called *an ear* for it. Indeed I am, perhaps, one of those unlucky beings who might mistake the sacred strains of Handel, Haydn, and Mozart, for "Blue Beard like" music. And yet I am very fond of music, and of none more than the *music of the Church;* and must say, for one, that I know not when my devotional feelings have been more favorably enlisted and sustained than in the occasional hearing, with which I have been favored, of the chanting of the response in the decalogue.

But my opinion or feelings, as a musical man, are, I suppose, good for nothing.

I now address you, however, as a *rubrical man*. A correspondent finds objection to the chanting of the above-named response, in the fact of its being required to be made *kneeling*, as if the Church considered kneeling and singing at the same time incompatible. That she does not, is evident from her requirement touching that ancient, scriptural—may I not say heavenly?—hymn, the trisagion in the communion service. The congregation are to engage in that sublime act "humbly kneeling,"* and yet it is "to be said or *sung*."

Considerations of expediency may, and should have influence in determining the quantity of musical accompaniment to be introduced into any particular congregation; and every rector will, of course, have due regard herein to the wishes and feelings of his people. But I should be extremly sorry to have any principle or feeling prevalent among us which would necessarily preclude—for I am sure our rubrics do not—the introduction of even the full cathedral service, under strictly religious care in the selection of those who are to lead the music, and in the supervision of them in the duties of their department. LAUS.

For the Churchman.

HOW THE EVIL ARISING FROM THE PREACHER BEING OFTEN ESTEEMED ABOVE THE THING PREACHED MAY BE REMEDIED.

Mr. Editor,—You have thought proper to insert in your paper what was written on the article, headed, "The position of the altar no unimportant matter." Accordingly, I send you the present one giving some of my views, why the preacher of the present day is so frequently held in higher estimation than the *thing* preached. I shall content myself with giving you but three reasons:—The *first* arises from the position of the altar: this is various. In some churches it is placed in front of the pulpit and desk, in others immediately behind them, either because a particular position is considered indifferent, or because a thought has never been given to the subject. In the last article I endeavored to show that the subject was not indifferent. Those, who have not been thereby convinced, will please bear with me through the present and then judge for themselves, if there be not some evils, which gradually grow upon a congregation arising from an indifference as to the position of the altar. An evil very general now is, that of a congregation becoming absorbed in the preacher; thus making him the prominent object in going to church and the sermon he preaches the summum bonum of Christian worship. The question too frequently is—*Who* is going to preach? not, *What* is preached? Such, Mr. Editor, ought not so to be. It seldom occurs even to professing Christions that 'tis for the worship of GOD alone that they should attend the holy sanctuary, and that the preacher is but a servant there and the sermon but a secondary thing, in point of time and importance, to the service. They forget that the house of GOD was not built and consecrated for the sermon alone—no! nor for it particularly, but for the offering up of prayer and praise, the confessing our sins and giving thanks. The sanctuary may be desecrated in other ways than that in which CHRIST found the Jews doing it in his temple at Jerusalem; if we have not the right object in view we virtually make it other than the house of GOD, and the same declaration that JESUS proclaimed in their ears, may be applicable to us, "My house shall be called a house of prayer." Sad then is it, when a congregation loses sight of the prime object, and the preacher becomes magnified in their eyes. When, I say, this is so, it is sad for the people and for the preacher; because, if ever, it is then he is tempted to think—it is all *I* who do so and so. Thus ascribing the glory to himself instead of unto GOD. Now, Mr. Editor, believing as I do that too much of this prevails among our people, how is it to be remedied? That the above is a fact may be inferred also from the little compunction of conscience many have in leaving the authorized ministers of our Church to hear those whose ministry we consider invalid. But what is yet more evidence, they not only go to those who of themselves have taken the ministry unto themselves, but to those who also are erroneous in doctrine. Provided a man has attained unto the *now* enviable distinction of being a popular preacher, very little matter whether he be a Presbyterian or Methodist, an Unitarian or Universalist, he must be heard. Be the prayers what they may, contain they how little or how much; be they sound or erroneous—all which is considered indifferent, if thought of at all. Is there not a spirit in this which raises the preacher, *the man*, above *the thing* preached? There is. Then I hold a prominence given to the altar will in part, I say not wholly, be the remedy. Let the altar no longer be hidden behind the pulpit, nor let it be built so low in front that only those immediately around can see it; but let it be so prominent that all within the church may see it, and when they see it may thereby be reminded that a Saviour was crucified for them and all mankind.

The *second* reason why the preacher is held above the thing preached is, the commemorating the death of our LORD so seldom; in some churches perhaps twice a year, others as often as four times, others again every month; the frequency of the last ought to be in every constituted congregation, whether in the city or country. The deep solemnity which attends the administering this sacrament casts around all its recipients a heavenly glow; how necessary is it then for Christians frequently to participate in this highest of Christian privileges. Of all things it most forcibly points out the great sacrifice made for fallen man.

The *third* reason is, that members of a congregation, not communicants, leave the church when the sacrament is about being administered. This is one of the most detrimental of all bad customs. Numbers thereby never in a life's time witness its celebration, because never recipients. Why not with as much reason all unbaptized members of a congregation withdraw upon the occasion of baptizing an infant or adult? Because the one is more solemn than the other. I answer, that is no reason. Were they not both instituted and sanctioned by the same LORD as *generally* necessary to salvation? Indeed the custom would lead us to suppose that all, who have not yet altogether professed themselves Christians, need only attend the "house of prayer" to see and hear the preacher; but as soon as the Saviour appears, that is, the symbols of his body and blood, they have full licence to go. It is virtually acting, not saying, we want nothing to do with thee, and thus reject all communion with him. Sir, I conceive a great deal of harm results from this practice, and much in this, that the preacher seen of men continually, while the commemorating the Saviour's death only occasionally causes the people to lay more stress upon *the man*, than the important *truths* taught and *rites* left us by the Saviour of men. B. L. J.

* It is true, I have sometimes seen individuals *rise* when this hymn occurs. But this is contrary to the rubric, and to the system of communion posture recommended by the House of Bishops.

For the Churchman.

Mr. Editor,—The remarks in the last Churchman on the subject of "inappropriate music in our churches," met with an approval from more than one "Old-Fashioned Churchman." And now that a werd has been fitly spoken, I hope Sir, the subject will not be permitted to sleep, but that a remedy will be found for the fault which has become too general in our Church. To me it has ever appeared strange that the cultivation of *sacred music* should receive so little attention from those whose duty it is to see that suitable provision be made for rightly setting forth GOD's most worthy praise; especially since in her incomparable formulary the Church has so frequently called in the aid of music to enliven and animate her services, and to promote and cherish devotional feeling. There is undoubtedly a radical fault in this matter, which should be speedily corrected. Who then, in his Church militant, should chant forth the praises of the Almighty? Most certainly the congregation of saints *should* praise him; but is there a congregation in this city which could get through, "decently and in order," with the "chants, and psalms, and hymns," as specially designed to be *sung*, on a single Sunday without the aid of "the choir?" We presume not; for how can they sing with the spirit and *understanding also*, who have never been taught? What then can be done better than to place a choir near the organ to *lead* the voices of the congregation? If this be necessary, and we think it is, the question may well be asked, who then shall compose "the choir?" Assuredly it must be those who have learned something of music as an art: if not, they can only be like the blind leading the blind, and all must fall into dissonance and confusion. Undoubtedly this is not the only qualification necessary, but a knowledge of music is indispensable. To obtain persons possessing this knowledge, to the shame of our Church be it spoken, assistance has sometimes been sought from professional talent connected with a demoralizing stage!! Indeed within a few months past, has a church been deprived of the services of such a person by the more liberal reward which itinerant stage playing promised. We have known others of this class often detained by their engagements at the theatre till high twelve of a Saturday night, and called from their weary slumbers by the "church-going bell" on a Sunday morning, to take an early part in the services of the sanctuary by chanting "Venite Exultemus," to——the congregation! yet could they scarcely remain for the last hymn in the afternoon, having engaged to attend the rehearsal for the *Sunday evening concert*. No marvel then if "Gloria Patri" should sometimes be sung to an air in "Blue Beard," or the response to the commandments be given in a strain from Rosini. Verily, these things ought not so to be. What then is the remedy? The answer, than which nothing is plainer, is this.—Institute schools for instruction in sacred music, with competent teachers in every parish and congregation, subject to the general supervision of the rector and vestry, and from these primary schools draw out the sons and daughters of the Church to compose "the choir," and let those who are instructed in sacred song be as numerous as the dew drops of morning; so that from every part of the sacred edifice an offering shall ascend "without blemish," being truly the voice of a multitude. To prevent the accomplishment of a purpose so much to be wished, one objection, solitary and alone, is set up, "There is a *lion* in the way," and no one dare seize him by the beard. "*It is not popular to learn sacred music.*" Well be it so. There is no meeting such an objection. We do know, however, that one church in the city is making the experiment, and in less than a year the orchestra has been filled with competent and worthy performers from among the congregation; and evidence of the great improvement of both choir and congregation is now given whenever that church is opened for divine service, by the orderly and often beautiful manner in which GOD's praise is sung—*orderly*, because generally performed in good *time* and *tune*—*beautiful*, because the sacred text is given with clear and distinct articulation, and with an emphasis which conveys its meaning. So should it be in all the churches.

"No voice exempt, no voice but well could join,
Melodious part—such concord is in heaven."

DAVID.

For the Churchman.

Notes on Genesis. By GEO. BUSH. New York: E. French, 146 Nassau Street.

This work has been so generally and so favorably noticed, as to render farther commendation almost superfluous. But in the multitude of publications, old and new, there is danger that even the best may be overlooked or neglected by some that seek such aids as this.

For commendation of Mr. Bush's works in this department, it is much to say, that he excels in putting the mere English student of the Bible upon nearly the same vantage ground as the oriental scholar. This is done partly by the literal translation of idiomatic phrases, and partly by references to the sources of illustration, with which he is so familiar.

The style of this volume is of the right stamp for a commentator, simple, direct, and of course without that multitude of words that frequently encumber writings of this sort. Speaking generally, and in view of other performances by Mr. Bush, there are few if any American writers that make better use of our language than he does. As proof of this I would refer to his most able, and most unwisely neglected book on the Millennium—a work, by the way, which, as a mere literary performance, has hardly been exceeded by any living author.

Perhaps I ought to remark, this volume contains a mass of information upon its introductory pages, that must be of service to readers who cannot gain it from original sources.

The book of Genesis contains many passages of no small difficulty, and some, respecting which, from the nature of the case, commentators can hardly be expected to agree. The writer would deserve but little credit, who had not vigor enough to fall into some errors of his own, in a field like this. In the present article, however, I cannot attempt the examination of some decisions where room is left for doubt. Nor does it seem fair to attach to such parts of performances like this the importance that is sometimes given. It cannot be that truths of general use for mankind, especially of any necessity to their final well-being, should be revealed in a guise of such darkness, that the common labors of so many commentators should fail clearly to bring them to light. Perhaps we may find at length that we have less reason for solicitude respecting these cases than we commonly imagine.

Bordentown, N. J., Jan. 7. C. S. A.

For the Churchman.

THE PAST YEAR.

Not gone out of being, because *we call it past*. There is no small degree of illusion in our notions of this expression. For instance, we are apt to think of the *past*, as a part of our being, in which we have no more direct concern. But suppose you have, during this period, permitted your name to be entered upon a merchant's books for some hundred or some thousand dollars: is *that past*, too? If it be, you are very certain to hear of it again; to find it, entire, (perhaps the bill is already in your hands) either in the present or future.

One thing is apparent respecting any transaction of the year just closed: that portion of our history is *fixed*, it will always be true that we did commit that offence, indulge that folly, encounter a certain liability, entertain a good thought, or perform a good deed. Moreover, as the debts we have contracted, or the credits we have given, if still unsettled, must again come in our way, so we may be liable, at almost any time, to encounter portions of our past lives, which we, perhaps, have imagined safe in the shades of oblivion.

Another truth, in the case: the *past* is not *fixed*, beyond our ability to change. If I have contracted a debt, I can still remove the record of it, by meeting the demand. If I have alienated a friend, I may regain him by proper explanations, or acknowledgments, as the case may require. Almost any trespass upon the rights of others can, in some way, be atoned for. But the great concern would seem to be, I have sinned against GOD: for "*in the day thou eatest thereof*,"—in the day that thou committest sin—"*thou shalt surely die*." Now, if I have sinned, what shall I do? The act is passed, fixed, as a part of my history. So too is the sentence against all sin. Can these seeming immutables be changed? Yes, thanks to the grace of our Saviour, I may be justified, may stand before GOD, as if innocent of the offence, for pardon, through the LORD JESUS CHRIST, to him that will ask, freely offered.

Once more: from *some* of the evils encountered during the year 1838 I hope to derive good in 1839: for these were foolishly brought upon me, by my own hands. By reflection upon instances of that sort, I hope to secure benefits where I have before met only disadvantage.

So I conclude, that the past year is a part of a larger field, that we have all been sowing; and that the harvest still depends, in no small degree, upon ourselves. The results of many things, begun in that space of time, are yet to be determined; and although the *act of commencement* can never be changed, the *end* may be still in our power. Yes, even the thorns and thistles that we have sown, and which even now are shooting up, may be made to yield most wholesome fruits.

N. B. Editors who deem this worthy of general regard, will please give it a place in their columns.

Bordentown, N. J., Jan. 10. C. S. A.

From the British Magazine.

Bishop of Gloucester's Charge, and the Rev. Canon Bowle's Answer.—(Corrected copy of a communication to the Wilts Standard, October 31.)—Though conscious of the truth of every fact I have advanced; though conscious of my superior argument, and that the Episcopal aggression on the ancient rights and privileges of deans and chapters no plea can palliate, yet on this day of the Episcopal consecration of the churchyard of the ancient church of Foxham, in my parish, I am induced to withdraw my answer to the bishop of Gloucester's charge, at least for the present.

If, under the sense of injury, some passages may be thought too intemperate, I deeply regret it, and should be more gratified if every thought of every contest upon earth were buried for ever under the turf of this newly consecrated burying-ground, particularly if the contest were with a prelate so truly estimable as an individual, and so learned and accomplished as the bishop of Gloucester and Bristol. W. L. BOWLES.

Propagation of the Gospel in Foreign Countries.—On Thursday, November 8, a most numerous and highly respectable meeting took place at the Green Man Inn, Blackheath, to take into consideration the best means of extending religious instruction to foreign countries, according to the doctrines of the Church of England. The bishop of Rochester presided. The Right Rev. prelate, after an appropriate prayer, observed that after what he had heard, it was imperative on the society to make an appeal to the Christian public. The society had been established about one hundred and thirty years ago, for the propagation of the Gospel, and for the religious instruction of those unfortunate persons who were obliged, on account of their crimes, to leave their native home. Strange to say, notwithstanding its vaunted civilization, England was the only country in the world whose government neglected to provide fully for the religious instruction of its colonies and penal settlements. The Danes, the Dutch, the Swedes, the French, the Spaniards, did so, and set England an example worthy of imitation on this point. A few years ago the sum of sixteen thousand pounds was annually granted by the government to promote religious instruction abroad, according to the tenets of the Established Church, but the grant had been lately withdrawn, although money had been voted by Parliament for instructing persons in the Roman Catholic religion. It was in consequence of this neglect of government that the present meeting had been called. The labors of the society extended to Nova Scotia, New Brunswick, New South Wales, Van Dieman's Land, the Cape of Good Hope, and latterly its efforts embraced the inhabitants of South Australia. It was not his intention to detain the meeting with details, but he could not refrain from mentioning the excellent management of the Codrington estate, in the West Indies, and the happy results that had occurred in the Island of Barbadoes therefrom, and likewise in consequence of the praiseworthy efforts of missionaries of that society. Various other speeches were delivered, and resolutions passed, in favor of the society, and after a cordial vote of thanks to the Right Rev. chairman, the meeting broke up.

THE CHURCHMAN.

SATURDAY, JANUARY 19, 1839.

CHURCH MUSIC.—In the Churchman of January 5, an article appeared, under the signature of "An Old Episcopalian," animadverting with some severity on certain abuses said to exist in the music of more than one of our city churches. The appearance of this article operated like a signal, to call out an unusual amount both of sympathies and rebukes, from writers interested in maintaining the purity of our choral services. In two points these writers are all agreed. 1. That Church music is a matter of no trifling importance. 2. That it should be so superior in style and performance, as to make it worthy of its object. The matter at issue seems to be the determining what should be the true character of the music admitted into our churches, or *what are those qualities which constitute its excellence and propriety*. The standard set up by "An Old Episcopalian" is a conformity to "the old-fashioned tunes which our fathers were accustomed to use." In contrast with this, he states that operatic airs have been introduced into our churches; that "he has heard the Gloria Patri sung to a lively tune from 'Blue Beard,'" and that a similar license has been taken with the Kyrie Eleison between the commandments.

As to the standard, there can be no objection, provided that by "the old-fashioned tunes" are meant, the rich and majestic strains which have been bequeathed to the Church by the old cathedral masters. Every man of taste, sensibility, and piety, must ever revere the honored names of Ravenscroft, Wainwright, Croft, Randall, Worgan, Arnold, and others of the English school, for the admirably pure and classical models of psalmody they have left us. But if by the "old-fashioned tunes" are to be understood, the wretched abortions which were foisted into the Church, in place of these, by an inferior race of composers some 40 or 50 years ago—men who had neither music in their souls, nor science in their heads—a tribe of untutored runagates, whose crude melodies no time can mellow, and whose sins against counterpoint no mercy can forgive,—then do we think that the sooner "An Old Episcopalian" gets rid of his prejudices, or transfers them to worthier objects, the better will it be both for his taste and his credit.

In regard to the "Blue Beard" affair, we suspect there must be some inaccuracy. Secular music is not introduced into Episcopal churches by organists, &c. solely through caprice or a love of innovation, but generally on the ground of some superior quality in the pieces selected, recommending them to a better use than that for which they were originally designed. Now we are not aware that there is in "Blue Beard," (which, by-the-bye, is a tolerably "old-fashioned" production,) any thing sufficiently refined and attractive to induce a New York choir to disturb its repose. And if there is in this city a single organist who would lend his fingers or his ears to the performance of scraps from *such* a source, he must be a remarkable model of self-mortification, and next akin to a martyr. If "An Old Episcopalian" will fortify his assertion with proof positive, we will believe; but till then, our knowledge of the habits and tastes of organists compels us to think that he has inadvertently fallen into a mistake.

Another correspondent, who signs himself "A Very Old Episcopalian," follows up the complaints of his predecessor, and asserts that "he has heard" the responses to the commandments sung "in *one* church in this city," to opera music; not indeed from "Blue Beard," but "*he thinks*, from a recitative in the opera of Don Juan." This may be so; but we may be allowed to doubt it, notwithstanding the assertion "I could not be mistaken." The church alluded to is probably Grace Church, and the key to the whole matter is very likely as follows. In that church, to the present writer's certain knowledge, the Kyrie Eleison is sometimes sung to music derived from the cathedral service of the Church of England; and in other parts of the service, a free use has been made of some of the finer portions of Haydn's Masses, with their florid accompaniments. It is not impossible that the Kyrie also may occasionally be given in music from the same great and accomplished master. This being so, it is easy to conceive that persons accustomed only to "the old-fashioned" psalmody, and not conversant with the rich traits of a higher school of sacred music, may very naturally infer, on hearing specimens of this superior style, that recourse has been had to the opera, or to some similar department of secular music. Mistakes of this kind are far from being uncommon; because few are aware of the extent to which sacred music has been carried by European composers, and of the legitimate scope of that branch of the art which is associated with liturgical services. Hence it is, that extracts from oratorios and masses, motetts, cathedral anthems, and even the organ voluntaries of Bach, Albrechtsberger, Buhler, Rink, and others of the German school, are promptly denounced as too "theatrical" for divine worship, though in most cases composed with this very object in view, and sometimes by men—Handel and Haydn, for example,—who were no strangers to the dignity and reverence due to the sanctuary of the Most High.

In the present uninformed state of the public mind, no distinction is drawn between the simple elementary form of the art, as seen in the plain psalm-tune and chant, and its higher developments in the class of compositions we have named. The one is assumed to embrace the entire range to which church music is entitled, and the other, whenever introduced, runs the risk of being condemned forthwith as *operatic*, and too "light and unseemly" for use in divine worship. The proper remedy for complaints of this nature would seem to be, the elevation of the popular taste some degrees above its present level; and not the anathematizing of the glorious tributes which science has paid to the Church, in the immortal works of her great masters. Some valuable suggestions to this effect are thrown out by "David," in another column of this week's paper, recommending the introduction of music as an important part of early parochial education, thereby qualifying another generation not only better to appreciate this branch of divine worship, but to take an active and zealous interest in its actual performance. To that part of his communication which reiterates the charge, that opera music has really found its way into our choirs, we must, however, plead entire incredulity, i. e. to *such* adaptations from operas as are devoid of the qualities of sacred music, and too well known to be heard without calling up improper associations. As we have before hinted, such an allegation can hardly be considered otherwise than as an inadvertency of statement, until strong and incontestible proof of the fact is presented. In the case of "A Very Old Episcopalian," we are compelled to say, that there is no difficulty in supposing a mistake very probable. His communication abounds with technicalities, which in every instance are misapplied, and after making all due allowance on the score of irony, are utterly beyond the bounds of human comprehension. The organist of the "*one* church," so often alluded to, in performing the "LORD have mercy," &c., is said to have usedthe "Pedal Bass to imitate the trembling sinner, which was skilfully done *by throwing sharp sixths here and there throughout the whole three octaves of pedals*." Now, to say nothing of the "sharp sixths," about the merit of which we should have known something more if the fundamental bass had been given, we remind the writer that the feat he has recorded is an utter impossibility. The largest organ in this city, and, we may add, on the continent of America, has no greater range than *two* octaves of pedals; and it is questionable whether "three octaves" are to be found in any organ in the whole world. From a writer who can fall into so palpable an error, and who moreover thinks that a certain chorus in Blue Beard may be turned into a Gloria Patri, by "a transposition" of the dominant (Quere *Tonic*?) to a third below—a flattening of the original thirds (?) and a complete erasure of all the demi-semiquavers, throwing them into SEMIBREVES, (!!) we may easily imagine the facility with which the designation of "opera music" might be given to any movement above the grade of "Dundee" or "Windham."

On the whole, we do not regret that the merits or demerits of our current church music have come to be investigated with some zeal and interest. The subject is worthy of far deeper attention than that usually given it; and all that we long for is to see its improvement, for which ample materials are at hand, and these of too noble and impressive a character to render the introduction of secular melodies either desirable or necessary. If what is called *new* music (*new* only in its use) is to be brought in, let it be of sterling worth, and drawn from the purest sources; not the abominations of Billings and his cotemporaries, but those ripe productions which have long been known in the parent Church as models of science and stirring aids to devotion. W. S.

A Dictionary of the Church, containing an exposition of terms, phrases and subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the REV. WM. STAUNTON. New York: published by Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton-street. 1839.

Our readers have been prepared by previous notices for the announcement of this work, and it is therefore the less necessary at present to enter into an extended examination of its merits.

"It has long been felt," says the author in his preface, "that a chasm existed in the elementary literature of the Church, which could only be filed by a brief but definite explanation of terms and phrases every where interwoven with the language and identified with the usages and customs of our institutions. A work of easy reference was required, in which every facility should be given for immediate information on topics constantly presenting themselves. Words and peculiarities of expression also, in no trifling number, bearing relation to our ecclesiastical forms and arrangements, imperfectly understood by some and totally without meaning to others—words whose import could not be found without recurring to books not always accessible, made it desirable that some compendious exposition should offer itself as a guide and vade mecum to the Episcopal community. With this object, and in the absence of any similar work, the present ecclesiastical manual was projected, and is now respectfully offered to the Church."

A work of this nature—useful at any time—is especially suited to the present crisis of the Church in our country. Indeed it may be said to have grown out of the exigencies of the day, the author's attention having been first directed to it from the impositions that have been practised on the public in respect to his Church, by means of Fessenden's Bible Dictionary and other compilations of the like superficial and insidious nature. Such works, by their gross misrepresentation, have been productive of much evil by disseminating and strengthening the most unfounded prejudices, and something in the shape of a substitute is needed to counteract their tendencies. There are many members of other denominations, many new-comers among ourselves, who desire information respecting the peculiarities of our Church, who have neither the time, opportunity, nor adequate resources for thorough investigation, and who need just that kind of occasional and ever-ready help which can be found and found only in "a Dictionary of the Church." Particularly in the Western or other distant sections of our country, where the Church is comparatively unknown or beheld through mists of prejudice, such a work as Mr. Staunton offers may be most advantageously distributed; while in every Episcopal family, however well informed, it is worthy of a place as a book of easy and valuable reference.

Thus much may be said of the design of the present work. In reference to its execution it is proper for us to remark, that we are not now offering a critical review of the work. If such were our object we might point out here and there a superfluity to be retrenched, a defect to be supplied, or an obscurity which might be removed by a new arrangement of matter. But these faults (or what seem to us to be such) are incidental to a new work, and too inconsiderable, in the present instance, to impair the general usefulness of the whole. The author has entered an untrodden field, and his work therefore is fairly entitled to a much larger share of indulgence than, as we believe, it will be found to need. Regarding it as a whole we do not hesitate to commend it for the soundness of its principles, the variety of its topics, the correctness and relevancy of its information, and its fearless and uncompromising avowal and advocacy of the distinctive features of the Church. This last characteristic, which is the pervading excellency of the work, will probably secure for it, from persons of loose Churchmanship, no small degree of opposition and censure: for which, we trust, the author is prepared.

Viewing the present work, in connection with the present position of the Church in our country, we regard it with peculiar interest as the representative of a class of literature adapted to her present exigencies which is yet to be formed anew. Our Church, is indebted for much of her numerical strength to an influx from other denominations; and unless efforts are made by means of popular books to explain and defend the peculiarities of the Church, we may find ourselves in danger of being brought down to their level instead of seeing them brought up to ours. Somewhat has been done in this way by the contributions of our own clergy and by the republication of the works of divines in the mother Church. Much more, however, remains to be done: and we sincerely hope that Mr. Staunton may meet with such success in his present enterprise as to be encouraged to follow it up with others of a similar nature.

We offer a few further extracts as specimens of the work, and subjoin from the preface a classification of the subjects which the Dictionary embraces.

"The vocabulary embraces—1. Such words as relate to the Ministry, Sacraments, Worship, Discipline, Usages, &c. of the Church. 2. Obsolete words and phrases occurring in the Prayer-book, &c. 3. Expressions liable to misconstruction on the part of those not yet familiar with the doctrines and views of the Church. 4. A few words of frequent occurrence in Ecclesiastical and other works, but not directly appertaining to the Protestant Episcopal Church."

"*Bowing at the name of* JESUS.—It is a significant and long-established custom of the Church to make some external mark of reverence at the occurrence of the name of JESUS in the services of the sanctuary. Whether this took its rise from a literal understanding of the words of St. Paul, that 'at the name of JESUS every knee should bow,' &c. or from the reasonableness of the thing itself, or as a strong and palpable check aganst heresy respecting our LORD's divinity, it is at this distance of time impossible to say. Perhaps all these motives had an influence in the establishment of the custom.

"The usual form of obeisance adopted, is that of bowing the head; and in the eighteenth Canon of the Church of England, external obeisance is made obligatory not only in the *Creed*, but in other parts of the service where the name of JESUS occurs. The grounds on which it is placed will be seen in the following extract from the canon:—'When in time of divine service the LORD JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the LORD JESUS CHRIST, the true eternal Son of GOD, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of GOD to mankind for this life, and the life to come, are fully and wholly comprised.'

"No heresy can be more dangerous and destructive of the souls of men, than that of a denial of the essential divinity of the Son of GOD. And in proportion to the danger, has been the care of the Church to make her children strong in the faith, and ever watchful against the intrusion of this deadly error. Hence the powerful and striking language employed in all her creeds, in asserting the cardinal point of every Christian man's belief; and the constant and undeviating proclamation of it in every part of the liturgy, especially in the frequent occurrence of the Gloria Patri. The same beneficial tendency must be ascribed to the act of obeisance we are considering; which, though not resting on canonical authority in the *American* Church, is yet a custom too closely linked with important fact to be hastily thrown aside, or accounted a *mere* ceremony. It is a perilous matter, hints a writer, to abrogate a custom which nourishes the germ of a living doctrine. This is serious truth; and it may be safely predicted, that if the plague of Socinianism shall ever cross the threshold of the Church, it will not date its triumphs from the *pulpit*, but from the gradual disuse of the doxologies, the invocations, and the ascriptions of honor to CHRIST, in that noble barrier of the Church—the *liturgy*. In the fore-front of these stands that act of obeisance, which the Church has long and universally rendered to her divine Head. We only ask those who neglect it, can they tell 'whereunto this may grow?'"

"*Unity*.—Unity is one of the prominent characteristics of the Church of CHRIST; and the maintainance of it one of the most imperative duties of all who belong to that Church. That the Church is *one* body—*one* holy temple—*one* spiritual kingdom, we have already shown in a former article; (See *Schism*,) and it is unnecessary here to repeat what has been said under that head.

"The ground of unity lies in an universal consent to the same faith and ministerial order, together with a submission to the general discipline of the Church. So far as the New Testament history extends, we find that unity in these was most scrupulously maintained. This resulted from the solemn importance attached to it by the Redeemer. In the Apostolical Epistles, exhortations to unity abound on almost every page, and these not delivered in a cold didactic manner, but with remarkable emphasis, as though the safety of the Church and the hopes of all Christians were identified with it. 'Now I BESEECH you, brethren,' says St. Paul, *by the name of our* LORD JESUS CHRIST, 'that ye ALL speak the same thing; and that there be *no divisions* among you; but that ye be *perfectly joined together in the same mind*, and in *the same judgment*.' Again. 'Now I BESEECH you, brethren, *mark them which cause divisions and offences* contrary to the doctrine which ye have learned; and avoid them.' And even the beloved apostle rouses into a strain of holy indignation against those who interfered with the unity of the Church, commanding all not to receive them into their houses, neither to bid them 'GOD speed,' at the risk of being accounted partakers of their evil deeds. And when we turn to St. Peter and St. Jude, and witness their vehement and scorching accusations of these enemies of the body of CHRIST, we can only explain it by the heinousness of the crime committed, and the fact that the apostles spoke 'as they were moved by the HOLY GHOST.' The Christians of the following ages followed the course marked out for them by inspired men. Hence the canons of the Church Catholic abound with regulations respecting unity; and the writers of the fathers are full of exhortations to the same effect. Sectarianism had no shelter, but was frowned upon as a fearful crime. All branches of the Church were in communion with each other. Every clergyman was a minister of the Church universal. Every member of the Church was entitled to his privileges, in whatever quarter of the world he might travel. See *Communion, Church*. This was evidently what CHRIST intended, and what his gospel inculcated. Why then has unity since been banished, as though another gospel had been revealed—as though it were no longer incumbent on Christians—as though 'variance, strife, seditions, and heresies,' were now rather fruits of the Spirit than works of the flesh? Three hundred years ago sectarianism was well-nigh unknown. The Latin and Oriental Churches, it is true, had long been sundered; and on those who brought about the disaster by jealousy and contention, let the blame rest. Still, what hindered the *reformed* from maintaining 'the unity of the spirit, in the bond of peace?' The Church of England, as was confessed by all parties, retained the Apostolic foundation, in the struggle with her desperate foe. What then could sanction the creation of rival communions? If *she* held forth the Gospel in its integrity—the sacraments in their purity—the ministry with its divine sanction, and presented within her fold all the appointed means of salvation, by what plea could disunion be vindicated? *Necessity* was alleged. The sight of a robe of lawn was accounted a just excuse for schism. A thousand little points of ceremony, innocent as the dew-drop, were so many reasons why there should be 'divisions and offences.' Here dissent took its rise, and its fruitful consequences may now be 'known and read of all men.' What has been gained? No good but what the Church was qualified to give in fourfold abundance. No virtue has thriven the better; no truth has shone brighter; and no consolation has soothed the wounded spirit more tenderly than under the nursing care of the Church. And what is the prospect? Let the intelligent Nonepiscopalian look to Germany as the type, with Deism (under a softer name) stalking into its pulpits. Let him look to the Unitarian Churches of England, most of them originally such as Matthew Henry's was. Let him turn to Puritan New England, and inquire the pedigree of its Socinianism. Let him take up the startling indications which have been given, of an importation of foreign Rationalism; and then judge whether schism does not contain within it the elements of early disease and mortality—a liability and a destiny too awfully corroborative of the truth, that they 'who have sown the wind shall reap the whirlwind.'"

Confidence in the Truth.—In our humble judgment there are equal good sense and piety in the following remarks of the Rev. Dr. Pusey of the University of Oxford. It seems at length to have grown into a law or settled prescription, that whoever delivers a Christian truth must do it in such terms as to show that he is guarding against some kindred error. Nay, in many cases, we wholly and habitually abstain even from scriptural expressions for fear of being charged with some error with which these expressions are associated in the minds of others. Thus we never say that a man is justified by works, for fear we shall be thought to deny justification by faith; nor that a man shall be rewarded for his good deeds, for fear of being charged with the Romish doctrine of merit: and we never dare say that the body and blood of Christ are eaten and drank in the Eucharist without some qualifying expressions to show that we reject transubstantiation. These are but few of many instances which might be given. It is obvious that this timid habit of expression must impair the force of the truth, and as there is no doctrine of fundamental importance which has not been either denied or corrupted by an alliance with some spurious error, the baneful influence must extend to the very core of Christianity. We certainly would not countenance carelessness of expression on sacred themes, nor have the avowal of error pass without rebuke. But we would have the truth expressed with confidence and without the uneasy solicitude which is generally shown to guard it from misconstruction. The evil referred to is one which we have long felt; and we are therefore the more pleased to have it in our power to offer the following significant and eloquent 'protest against the suspicious, captious spirit, which measures everything, whether the thoughts and language of the fathers of the Church, or of those who would tread in their steps, by its own petty rule, instead of the capacious measure of the word of God.'

"It is a meagre and suspicious theology—suspicious, because ignorant of the ground whereon it stands, and the bounds laid down for it, and so fearful lest itself or others should be overstepping them unconsciously—which would ever bring men back to first principles, confounds the superstructure with the foundation, and forbids men from 'going on unto perfection.' It forbids our using the rich treasures of holy Scripture, taking to the letter what it saith, glorying in the large and manifold gifts of our Father, unless at every step we be careful to repeat what it regards as the central doctrine, or *show* that we are consistent with it. It would have us never fix our eye upon any one truth intently, unless such as itself chooses, for fear we should lose sight of others; it would make us concentrate and condense and congeal the wide expanse of revealed truth; or have us walk as in an enemy's country, guarded on all points, and looking suspiciously around, instead of walking freely, as Isaac, 'in the eventide to meditate,' or in our new created paradise, 'in the cool of the day,' to hear unalarmed the voice of our now reconciled God.

"Yet this heavy and burthensome theology is not of the character of holy Scripture. Scripture teaches us not, by its example, to speak thus fearfully and perplexedly. It speakes unhesitatingly of Abraham's being 'justified by works,' without stopping to insert any clause which might save this doctrine from seeming to impugn that of justification by faith. It says, 'Alexander the coppersmith did *me* much evil; the Lord reward him according to his works," (2 Tim. iv. 14,) without staying to show how this is consistent with the Lord's command, 'Bless your enemies.' It says, 'By hope we are saved,' (Rom. viii. 24,) 'By His life shall we be saved,' (Rom. v. 10,) 'By the Gospel ye are saved,' (1 Cor. xv. 2,) 'By grace ye are saved,' (Eph. ii. 5, 8,) 'By the washing of regeneration and renewal of the Holy Ghost He saved us,' (Tit. iii. 5,) 'In doing this *thou shalt save thyself*,' (1. Tim. iv. 16,) 'The word—is able to save your souls,' (Jam. i. 21,) 'When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive,' (Ezek. xviii. 27,) without subjoining on each occasion every other limitation, which in other places it furnishes; nor does it turn aside to guard its statement, lest it be thought to imply that man can save his own soul. Again it says, 'If by any means—*I* might save some of them,' (Rom. xii. 14,) 'How knowest thou whether thou shalt save thy husband?' (1 Cor. vii. 16,) 'The prayer of faith shall save the sick,' (James v. 15,) 'He shall save a soul from death,' (ib. 20,) 'others save with fear,' (Jude 23,) without inserting one word to show that prayer doth not save by its intrinsic efficacy, or that man cannot, of himself, save his brother. And though uninspired writers may not, of course, in expressing their own thoughts, use the same unguardedness as the divine word, yet surely the timid spirit which would ever be qualifying and guarding what holy Scripture has left unqualified and unguarded, and suspects whatever, after the manner of Scripture, is left unqualified, betokens a weak faith, not in the individual, but in the age of which it is a characteristic, and is in the way to lose all fuller exhibitions of divine truth. God hath put his spirit into the Christian Church, within us; and whithersoever the Spirit was to go, thither is our spirit to go,' (Ezek. i. 20,) with the full freedom of those into whose hearts and mouths God has put his thoughts and words, not abridging our liberty, or curtailing or qualifying His message, because they who will, must 'daily mistake our words.'"

Dr. Hook's Book of Family Prayer.—Messrs. Hooker and Claxton, of this city, have just published a very neat little volume, entitled "A Book of Family Prayer: compiled by the Rev. Walter Farquhar Hook, D. D.; with an introductory address on the Christian duty of Family Worship, by the Right Rev. George W. Doane, D. D., Bishop of the Diocese of New Jersey." This is an excellent compilation, chiefly from the liturgy; and the American editor has rendered an essential service to the members of our communion by causing it to be republished in this country. But we feel still more indebted to him for the admirable address on the Christian duty of family worship, prefixed to this work. We look upon this introduction as one of the happiest efforts of his gifted pen, and higher praise cannot well be given it. It is a strong argument for family devotion, clearly and beautifully expressed; and we feel quite sure that no one can rise from its perusal without an entire conviction that domestic worship is among the number of his highest duties and his most precious privileges. We give two brief extracts, as a foretaste of the rich treat which those have in store who have not read this address; the first is on the "reasonableness and obvious duty of family devotion," the second on "its advantages."

"There never was a religion that did not set up its altar in the private house as well as in the public temple. Noah, the patriarch of the world, the very moment he had left the ark, when his family constituted the whole human race, 'builded an altar unto the Lord.' (Genesis viii. 20.) Abraham, the patriarch of the faithful, wherever he pitched his tent set up his family altar, and won by his domestic piety the commendation of the text. Of the patriarch of Uz, it is recorded, 'That every morning he rose early and sanctified his children, offering burnt offerings according to the number of them all,' (Job i. 5.) And it was the noble declaration of the Jewish captain, Joshua, 'As for me and my house we will serve the Lord.' (Joshua xxiv. 15.) Nay, the poor groping heathen, though they bowed to wood and stone, felt the propriety and duty of family religion; set up, as household gods, their Lares and Penates in private chapels, or on the common hearth; and worshipped them with frequent prayers and costly sacrifices. If then there be a Christian family that lives in all the glorious light of the Gospel, neglectful of this sacred duty, must not these images of wood and stone cry out against them? And in the day of judgment will not their darkened worshippers rise up to condemn their shocking inconsistency, who, glorying in the possession of a revelation direct from the one true and living God, withhold the homage, which they rendered, in their utter ignorance, to gods that could not help them?"

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"In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and their desires. Raising their hearts to heaven, it brings them together in the presence of God. The family altar is an asylum, to which they all repair from the cares and toils of life. Reminding them of the vanity and sorrow of the world, it unites their resolution and their patience in enduring them. Reminding them of the rest reserved in heaven, it unites them in efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer—where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and young and old unite to show forth all his praise. It may be humble; but it is holy, and therefore heavenly. Poverty may be there, and sorrow; but its inmates are rich in faith, and joyous in the Holy Ghost. Sickness and death must enter it; but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of the flesh shall be united, free and happy, to worship for ever as earth did not permit them a family in heaven."—*Banner of the Cross.*

Doctrinal Use of the Sacraments.—The article with this title on our first page forms a unique and complete treatise, containing a highly interesting view of the Christian sacraments, and replete with learned illustrations. It will commend itself to the attention of intelligent readers, particularly that class that look to the *cui bono* in sacred things.

☞ The Rev. Dr. Schroeder has resigned his charge as an assistant minister in Trinity Church of this city. This step we understand has resulted from certain arrangements in the parish, in which Dr. S. thought that he could not acquiesce consistently with self-respect and a due regard to the opinions of his clerical brethren and the public.

New York Review.—We annex a list of the articles in the last number of the Review, which, we are pleased to learn, continues to have a growing reputation and patronage. *In addition* to the annexed articles there are fifty-two critical notices of works recently published.

Art. 1. *William Wordsworth*,—The complete Poetical Works of William Wordsworth. Edited by Henry Reed.

2. *Geological Survey of New York*,—Reports on the Geological Survey of the State of New York, made by the Governor to the Assembly, February, 1836 and 1837.

3. *Rituals*,—Origines, Liturgicæ, or Antiquities of the English Ritual, with a Dissertation on Primitive Liturgies. By the Rev. William Palmer.

4. *Steam Navigation. New York Legislation*,—Origin, Progress, and Prospects of Steam Navigation across the Atlantic Ocean, etc.

5. *Acoustics*,—An Elementary Treatise on Sound, being the second volume of a Course of Natural Philosophy, etc. By Benjamin Peirce.

6. *The Writings of Thomas Carlyle.*,—1, The Life of Friedrich Schiller, etc.; 2, Sartor Resartus; 3, Critical and Miscellaneous Essays. By Thomas Carlyle.

7. *Cooper's Last Works*,—1, Homeward Bound, or the Chase. A tale of the Sea, etc.; 2, Home as Found, etc.

Banner of the Cross.—When we penned the notice of this paper in our last we had not seen (nor have we yet seen) its first number. We have been informed, however, that the Rev. Mr. Winslow is not to be its editor. Its editor is a layman who is to be assisted in his labors by several clergymen; to all of whom we tender our best wishes for the success of their enterprise.

To Correspondents.—"C. A. R." will find a note to him at the office of the Churchman.

"A Very Old Episcopalian" is too technical for popular readers.

"A Layman of St. Paul's" is declined.

PUBLIC SCHOOLS.

To the people of New York.

Fellow Citizens,—The trustees of the Public School Society of the City of New York, beg leave to address you on a subject which appears to them to be of deep and abiding importance; that is the moral and literary education of the rising generation, of those on whom, in a very brief period of time, must devolve the destinies of this great and growing city, and who must, from obvious causes, exert a powerful influence, for good or for evil, on the welfare of our common country.

In asking your attention to this subject, it is not thought necessary to urge the oft repeated and unrefuted arguments in favor of educating those who are about to inherit the greatest social blessing conferred upon man, the right of self-government. It is universally conceded that, "in proportion as the structure of a government gives force to public opinion, it is important that public opinion should be enlightened." What then are the means, and what is the state of public instruction in this city?

Under the care of those who now address you, there are of various grades, eighty-three schools, and about seventeen thousand pupils. The schools are in a highly flourishing condition, and it is believed that they may safely challenge a comparison with any other schools of the same grade, either public or private. So far the trustees feel that there is cause for gratulation; but much, very much, remains to be done.

The number of children in this city between five and fifteen years of age, who do not attend any school, and who will probably arrive at legal age, and attain to the high and responsible privileges of citizens, without having acquired even the rudiments of an English education, is variously estimated at from ten to twenty thousand. They consist of two classes, those who are to some extent under parental control, but whose parents from ignorance, or vice, or both, do not appreciate the advantages of education, and therefore prefer the trifling and precarious aid derived from employing their children in vending small articles, gathering rags and other things in the streets, or in begging and pilfering.

This is probably much the largest class. But the number of children is not small, who at twelve, ten, and even eight years of age, entirely throw off parental authority, become vagrants of choice, and subsist by fraud and theft.

It is to these two classes, fellow-citizens, that your serious and deliberate attention is solicited. What shall—what can be done, to snatch them from a condition which involves their ruin in this life, blasts their hopes in that which is to come, and threatens the peace and continued prosperity of the country? Every effort heretofore used to bring and keep such children in the public schools, has been attended with but partial success. In some of the more arbitrary governments of Europe, the education of children is coerced by penal enactments; and it may well be questioned whether such laws are incompatible with political institutions, emphatically founded, as ours are, on the intelligence and morality of the people.

But in the absence of such laws what can be done to promote so desirable an end? Doubtless much, if the public mind can be roused to a sense of the magnitude of the evil, and its direct and alarming bearing on the general welfare.

Our present schools and other public institutions, furnish evidence of what can be done by enlightened legislation, and the efforts of comparatively a small number of private citizens.

It is believed that the literary instruction, the discipline and moral culture afforded by the public schools, and kindred institutions, are sufficient, under a beneficent Providence, to reclaim and preserve the portion of the juvenile population referred to, provided they can be brought within the scope of their influences.

The question then again occurs, what can be done to induce them to avail themselves of the means provided? We say in reply, that every person may, to some extent, aid in the work. Every citizen favored with a position in society above the class under consideration, has an interest at stake, and can exert an influence over them.

Those who employ them may urge and insist on their sending their children to school. The managers of charitable associations may not only urge, they may make it a condition of affording relief. Teachers and visiters of Sunday schools, tract missionaries and tract distributors, in short all may contribute in promoting so desirable an end, and the trustees appeal to all. In an especial manner they appeal to the clergy of every denomination, not only to labor themselves but to excite the labor of others.

It should not be concealed that the present provision of public instruction would prove inadequate should the number of pupils be greatly increased. But a confident belief is entertained that the same enlightened policy which has heretofore marked the course of our municipal government, will provide ample means. Can it be supposed that while so much is expended in developing the physical resources of the country, and increasing the comforts and luxuries of life, the means will be withheld of bestowing that moral culture which is so essential to the happiness of man, and without which every other blessing is rendered uncertain and insecure? Certainly not. Indeed, if we discard every consideration of philanthropy, benevolence and Christian obligation, the dictates of policy and sound economy alike indicate the importance of educating the whole people; and to none can the appeal be made with greater propriety or force, than to those who pay the largest amount of taxes.

For the class of children not under parental influence, or where this influence is exerted only for vicious purposes, little can be accomplished by the means herein suggested. The condition of this class of children claims our warmest sympathy, and loudly calls for prompt and vigorous action. Ragged, impudent, and profane, they are training to habits of hardened profligacy and crime. In five or ten years thousands of them will be men and women, ready and expert instruments in corrupting tens of thousands to succeed them. The prospect is so gloomy and threatening, that the time cannot be remote when the community will be induced in self-defence to assume the entire care and education of this miserable and increasing portion of our population.

In estimating the claim which these children have on our protection, as well as upon our sympathies, it must be remembered that they have been nurtured in the lap of infamy. Night and day they have been exposed to the worst examples. Sin has "constantly solicited them through every avenue of their senses;" and they have seldom, perhaps never, heard a moral admonition. How then can they be other than what they are? and how great the responsibility resting on those who having the power, do not make an effort to snatch them from the gulf that yawns beneath them! In a neighboring city, where much has been done, and successfully done to preserve the purity of public morals, a farm or manual labor school has been established, to which dissolute and vagrant children are sent by the police. A similar institution is much needed, and it is hoped will ere long be provided near this city.

Those who have seen the condition of the five or six hundred children under the care of the commissioners of the Alms House, on the Long Island farm, and the state of the public school attached to the establishment, must have been forcibly struck with the advantages these children enjoy, not only over the children of the destitute and depraved, but over very many children in the city, whose situation is apparently much less hopeless.

In conclusion, the trustees take occasion to invite attention to the numerous schools under their charge. They are too little known to the citizens generally. A just view of the benefits they are conferring upon thousands, and their capacity for greatly extended usefulness, could not fail to induce many who are now scarcely aware of the existence of such schools, to lend their influence and to assist in a cause so intimately connected with the welfare, if not identified with the very existence of the republic.

N. Y. Commercial Advertiser.

Dr. Eastburn's Lecture.—The New York Historical Society's course of lectures for the present year began on Thursday evening last, with an introductory address by the Rev. Dr. Eastburn. The subject was Bishop Berkeley, with a particular reference to the services rendered to our country by this its distinguished early benefactor. The character of this great and good man was beautifully sketched by the lecturer, and his claims to be long held in the grateful remembrance of Americans, most eloquently enforced. As the occasion did not justify a discussion of his peculiar metaphysical theories, they were lightly touched upon; but Berkeley the philanthropist, the zealous promoter of Christian truth, the generous missionary of learning, sacrificing place, honors, and wealth, to bear its blessings to our shores, the ardent friend of our western world, and the prophetic herald of its coming greatness, was presented in a full length and masterly drawn portrait.

The finished style of Dr. Eastburn is so well known among us, that it is almost superfluous to say, it was in this respect a perfect model, a faultless composition. And this was far from being its principal or its highest merit, it united all the other requisites of a fine lecture—it was instructive, interesting, animated, full of learning and rich in thought, and, above all, pure and elevated in sentiment, alike suited to its subject and to the character of him who treated it. Fortunate is the community which enjoys the privilege of appropriating some of the hours of the long evenings of winter to literary entertainments, combining so much instruction and delight. *New York American*

SUMMARY.

Splendid Organ.—Grace Church in this city has recently been furnished with a new and superb organ, from the well known manufactory of Mr. Henry Erben. It is furnished with three sets of keys and pedals, and the stops are as follows:—in the *great* organ ten stops, namely, open diapason large scale, open diapason smaller scale, stopped diapason, principal, twelfth, fifteenth, sesquialtra, cornet, trumpet, clarion. In the *choir* organ, six stops, viz. dulciana, stopped diapason, principal, flute, fifteenth, cremona. *In the swell*, eight stops, viz. double diapason, open diapason, stopped diapason, dulciana, principal, cornet, trumpet, and hautboy. The pedals have the double diapason—making altogether twenty-five complete stops of pipes; in addition to which there are five couplers, viz. one to unite the great and choir organs—one the choir organ and swell—one the pedals with the great organ—one the pedals with the choir organ—and one to unite the pedals with both the great and choir organs.

There are besides three combination pedals, which enable the organist to make all the most important changes in the different stops without taking his hands from off the keys while performing. This fine instrument was publicly exhibited a few evenings since, when several of the most eminent organists in the city performed, and the audience, among which were a number of excellent judges, pronounced the organ to be very superior both in tone and mechanical construction.

Besides the organ above described, Mr. Erben has lately put up one in the South Dutch Church, corner of Murray and Church streets, which is very highly spoken of as respects the tone and elegance of the exterior—and another in St. Paul's Roman Catholic Church, Brooklyn, nearly, as large as that in Grace Church. It is in the Gothic style, and no way inferior to those before mentioned.

New York Commercial Advertiser.

Church Burned.—It is stated in a Kingston paper, on the authoity of a memorandum on the way-bill, that the large and costly structure, St. James's Church, in the city of Toronto, was destroyed by fire on Sunday morning, January 6th. The fire was communicated by accident. The building and its furniture was probably worth $40,000.—*New York Sun.*

Wardens and Vestrymen.—Our best way to bring the subject before our readers is to give what our correspondent has sent us. Though the general time for the election of these officers is not as near at hand as our friend would seem to intimate, there is no impropriety in presenting the matter for consideration. One very important qualification for an appointment of this kind, is, *sufficient interest* in the subject of the trust reposed, to ensure a constant and punctual attendance upon the deliberations of the body. Many congregations have been seen to drag along a feeble existence, simply because those who wished well to the cause, and were able to support it, have not been sufficiently in earnest in their duty to the Church and their own souls to give becoming attention to the temporal welfare of the parish. The children of this world are wiser than this. In their plans of wealth, and schemes of politics they proceed with energy and promptness.

For the Gospel Messenger.

Dr. Rudd,—As the time of electing our church officers is near at hand, I wish you would publish the following hints, or something better containing the same ideas.

Your friend. S.

There is too little attention paid to the Election of Wardens and Vestry of our churches by the congregations at large—and the consequence is that improper (not incompetent) persons are selected—I mean those that will devote no time to the subject and that very rarely attend meetings when notified. The selection of such persons must necessarily often embarrass the clergymen, and the interests of the Church suffer much in their hands.

No person should knowingly suffer himself to be a candidate, or be elected, who does not feel willing to devote the necessary time and attention to do his whole duty.

Utica Gospel Messenger.

On the 4th instant the bishop of Exeter, accompanied by the venerable archdeacon of Totnes, the venerable archdeacon of Cornwall, the Rev. Mr. Martin, the chancellor of the diocese, the Rev. C. V. Le Grice, and the Rev. E. Phillpotts, his lordship's chaplains, embarked on board the Meteor steamer, at Plymouth, to proceed to the Isles of Scilly, for the purpose of consecrating the new church which has been built by the munificence of his late majesty, with the most liberal contribution and aid from the lord proprietor of the isles, A. Smith, Esq. As Friday, the 7th of the month, had been fixed for the consecration, his lordship embarked notwithstanding the unpromising state of the weather, which on the next day became exceedingly boisterous. Rough weather, with contrary winds, in a steamer of small power, is very distressing; the decks were deluged with the sea, and so slow was the progress that his lordship did not reach Scilly till night, when there was some hesitation about landing; but lights were hoisted, a gun was fired, and a pilot immediately came out, and under the care and vigilance of Lieutenant Pritchard, R. N., the commander, his lordship went ashore in the night, preferring the risk to sleeping on board. The weather continued so boisterous that on the day of confirmation, which was held on the 8th, the day subsequent to the consecration, many persons who were prepared for the rite were unable to pass over St. Mary's from the Off Islands. For their accommodation his lordship, with kind consideration, held a confirmation in the Isle of Trescaw, on Sunday afternoon, after the morning's duty of St. Mary's, where his lordship preached. This condescension visibly excited most grateful feelings in the minds of the inhabitants, especially of those who would have been otherwise disappointed of confirmation; and the whole scene, for the weather had become calm on the Sunday, presented a most gratifying appearance. His lordship re-embarked early on Monday morning, when the weather had again put on a very threatening aspect, but he was said to be under the necessity of attending other duties on certain appointed days.

Colonial Churchman.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York.—First Sunday after the Epiphany, January 13, confirmed 39 in St. Paul's Chapel.

MARRIED,

On Wednesday evening, 2d instant, by the Right Rev. H. U. Onderdonk, the Rev. Charles Vernon Kelly, rector of St. Stephen's Church, Harrisburg, to Elizabeth C, eldest daughter of James Peacock, Esq., of the same place.

CALENDAR.

JANUARY.

20. 2d Sunday after Epiphany.
25 Conversion of St Paul.
27. Septuagesima Sunday.

FEBRUARY.

2. Purification of Virgin Mary.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. 1st Sunday in Lent.
20.
22. } Ember Days,
23.
24. Second Sunday in Lent and St. Matthias.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 9th instant, has received the following contributions, viz.

Quarterly contribution of St Andrew's church, Harlem, New York, for domestic missions, per the Rev Abram B Hart, rector, $45. By the hands of Thomas Robins, Esq. receiving agent in Philadelphia, from a missionary box, Philadelphia county, for domestic missions, $5; from the female Sunday school of St Andrew's church, Mount Holly, New Jersey, their third payment for educating the female at Green Bay mission school, named Elizabeth Kempton, per Miss Catharine Clark, $30—$35. Offering of the first fruits of an individual of St Phillip's church, Charleston, South Carolina, for missions in Iowa, through the Rev Mr Kaufman, $500. By the hands of the Rev George A Shelton, $50, being the half of a Christmas offering for missions, by a communicant in St James' church, Newtown, L I, $50. ☞ Are there not many others who can likewise follow the example of those fifty members of Grace church, Philadelphia, each of whom subscribed $100? Fourth quarterly payment of J W H, of Newark, New Jersey, on a subscription for missionary purposes, $25, of which amount one third is for the African mission, the remainder for domestic, $16 67. By the hands of the Rev W H Barnwell, rector of St Peter's church, Charleston, South Carolina, part of a legacy of $2000, bequeathed him by the late Mrs Mary Huger, and by him devoted to missionary purposes, $1000, to be equally divided between the two committees, the one half sent now, to be considered as a Christmas offering, and the other half to be forwarded in April, to be considered as an Easter offering, $500. By the hands of George Rowland, a Christmas offering, received from the Rev M L Chevers, Centurion church, Old Point Comfort, Virginia, $10; from S S, New York, for domestic missions of the Episcopal Church, $50; missionary contribution of St Clement's church Sunday school, New York, for Green Bay mission, $5; through Mr C J Aldis, treasurer of the foreign committee, remitted by the Rev E C M'Guire, rector of St George's church, Fredericksburgh, Virginia, (part) weekly offerings for domestic missions, $30. By the hands of the Rev F J Goodwin, rector, from St George's church, Flushing, Long Island, a new year's gift to domestic missions, $50, and from the Sunday school of the same, $2, $52; from J F S, New York, for domestic missions, $100. By the hands of John P Smith, Esq. receiving agent at Louisville, Kentucky, from Christ church, Louisville, $252 50. By the same hands, from St Paul's church, Jeffersonville, Indiana, $2 50. By the hands of C J Aldis, treasurer, &c, received weekly offerings of a physician of Virginia, for domestic missions, $3 62½; from D C M, for domestic missions, $5. By the hands of the Rev Pierre P Irving, rector of Trinity church, Geneva, New York, a contribution from the monthly offerings of that church, for the use of the domestic missions of the Protestant Episcopal Church in the United States, $120; from a missionary in Illinois, $10; family mite box, New York, $10; from Joseph Lovell, Esq. New Orleans, on account of his subscription to missions in the southwest, for 1838, $200; donation for domestic missions, from Thomas Otis, Esq, $100. Remitted by J Howard, Esq. agent at Baltimore, through C J Aldis, treasurer of the foreign committee, from members of Christ church, Baltimore, Maryland, $257 50. By the same hands from Mrs Ann Potts, Frederick, Maryland, for Bishop, Kemper's mission, $15; from Mr William Osborne, printer, annual subscription for domestic missions, $10. Total receipts, $2379 79.

January 16, 1839. James Swords, Treasurer.

N. B. In the acknowledgment for last week, one half of the $20 received through the Rev Mr Carder, from a Churchman, Savannah, was for the poor, instead of for the foreign committee.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Received from Rev A B Hart, rector part of the quarterly contributions of St Andrew's church, Harlem, $10. Remitted by Thomas Robins, Esq, agent at Philadelphia, from a friend to missions, $20. Received from the Rev George Shelton, rector, part of the monthly offerings of St James' church, Newtown, Long Island, $12 82; from the children of a family, $3 and one half of a Christmas offering for missions, by a communicant of said church, suggested by the noble example of the fifty members of Grace church, in Philadelphia, each of whom gave $100, $50 - $65 82. Remitted by Rev G C Shepherd, rector of Christ church, Stratford Conn, from a few individuals of said church, as a Christmas offering for schools at Athens, $126 72; from monthly concert of said church, $13 93—$140 65. Remitted by Mr Chas R Miller, treasurer, from the Sunday school of Christ church, Middletown, for Africa, $2 50, for Crete, $2 50, of which $1 was contributed by Thomas Penny, a colored boy, $5. Remitted by Rev E C M'Guire, rector, amount collected in St George's church, Fredericksburg, on Sunday, Dec 30, for China, $5, general, $22 62, $27 62; from infant Sunday school of ditto, $6—$33 62. Remitted by Mr Augustus Bush, from Zion church, Newport, Rhode Island, from a lady, (now in Cuba,) for China, $10 62; from the Sunday school for Greece, $2 51; collection at monthly concert, $5 12; three ladies, $11, $16 12—$29 25. Received one third of $25, from J W H, Newark, being his fourth quarterly payment, for Africa, $8 33. Received from S S New York city, $50. Received by the hands of the Rev Frederick J Goodwin, rector, from St George's church, Flushing, a new year's gift, $50; ditto, Sunday school, ditto, $2—$52. Remitted from Virginia, proceeds of the Sunday practice of a physician, to be equally divided between missions to Crete and to Constantinople, $24. Remitted by Rev W H Barnewall, D D, rector of St Peter's church, Charleston, part of a legacy of $2000, bequeathed him by the late Mrs Mary Huger, and by him devoted to missionary purposes, one half sent now, to be equally divided between the two committees as a Christmas offering, and the other half to be forwarded in April as an Easter offering, $500. Received by the hands of C N S Rowland, Esq, from Rev Mark L Chevers, Centurion church, Old Point Comfort, Virginia, Christmas offering, $10. Remitted by James Howard, Esq., agent at Baltimore, from members of Christ church, Baltimore, $287 35. Total receipts, $1236 02.

Charles J. Aldis, Treasurer,

January 15, 1839. Bank of America.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $3 for the poor, from Mrs T K. per Sherman & Trevett.

Alexander Fraser, 174 East Broadway.

January 15, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

The Board of Managers of the Daily Infant Mission School attached to the Church of the Holy Evangelists, gratefully acknowledge the following donations, received since their last report:—

By Mrs Wadsworth, Mrs Luqueer, South Brooklyn, $5; Mr J T Irving, $5; G Sutton, $3; J W Alsop, jun., $3; J F Depeyster, $3; J B Herrick, $3; G Wisner, $2; Isaac Bloxome, $2; James Warren, $2; Joseph Chamberlain, $2; R R Boyd, $1 66; cash, $1; cash, $2; James A Perry, $3. By the Rev Mr Pound, Thomas Otis, Esq, $10; John H Swift, $2 50; A Norrie, Esq. $5. By Mrs Welton, Mrs Contoit, $5; by Mrs Brown, $3; from a friend to the school, Mrs Sackett, $3; Miss S J Haight, $10.

The managers, with grateful hearts to the bountiful Author of all good, for raising them up friends in time of their greatest need, through whose liberality they have been enabled to continue their labor of love to these destitute lambs for the present, are compelled to make known that their funds are still insufficient to sustain their school through the year; they would therefore respectfully solicit the aid of the benevolent in extending to the poor children under their charge the means of instruction, remembering it is the education of their immortal souls for which they are laboring, not forgetting the oft-quoted words of our Saviour, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Donations may be left at Swords, Stanford & Co., or with the missionary, No. 5 Harrison-street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

Miss C Van Wagenen, annual, $2; cash, $2; annual dues, $14—$18.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

Donation, Mrs G W S, $5; ditto, Miss T, $5; Mrs Maynard, to constitute her a life member, $10; a lady of St Luke's, to constitute her a life member, $10; annual dues, $4; Society for Systematic Charity in the Protestant Episcopal Church of Petersburgh, Virginia, remitted by Malcolm Macfarland, Esq $15—$49.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent

Where may be had the society's tracts.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $20 from Samuel Ward, Esq. for charitable purposes, through John P Stagg, Esq.

Jan. 17, 1839. Jesse Pound, 5 Harrison street

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the receipt of $116 10, from Rev James Milnor, D D, rector of St George's church, in the city of New York, being a collection made in that church on 13th instant.

January 16, 1839. Wm. H. Harison, Treasurer.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $3, for the daily infant school, from a friend to the mission; from a lady in Chamber's street, for the poor, $10; from Samuel Ward, Esq, per J P Stagg, Esq, $20; for purposes of charity, from John E Earle, Esq, $8 36, being the proceeds of a few articles at the ladies' fair, in Concert Hall; for the poor, from T K, $5.

January 15, 1839. Lot Jones, 192 Allen st.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending January 17, from the following persons, viz.

J S Hewlett, with remit; Rev J Bagley; Geo White, with remit; S Littell; N W Wiley; Rev S Chase; Rev J V Van Ingen: F Lill; Rev M Harris, with remit; Rev J D Smith; Rev H J Morton, with remit; Charles Stimpson; Rev A B Hart; Rev A Beach; Rev Seth Davis; Rev W W Hickox, with remit; E A Dalrymple, with remit; Rev Thomas Smith; Rev Timothy Minor; Julius Hale, with remit; Miss B M Bostwick, with remit; Rev S B Shaw, with remit; Rev C F M'Rae, with remit; Rev P P Irving; Frederick Lill, with remit; Rev C F M'Rae; Thomas Latimer.

Packages forwarded by the Episc. S. S. Union, during the week ending January 17.

Rev F Ogilby, Woodbridge, N J, 1 package, sent to Newark, R R office, foot of Cortland-st; Hon John C Spencer, 1 package, sent in box to Agur Wells, Esq, Albany; Charles M King, Esq, Newark, 2 parcels, sent 3d and 8th instant to Smith, Wright, Lyons and Co, 129 Maiden Lane; Frederick Lill, Middletown, Conn, 1 package, sent to Ward, Lill & Roberts, William-street; Malcolm Macfarland, Petersburgh, Va, 1 package, sent to Mr Hunter, 157 Maiden Lane, to be forwarded by schooner Baltimore; Frederick Lill, Middletown, Conn, 1 package, sent to Ward, Lill & Roberts, William-st.

TROY FEMALE SEMINARY, *Troy, Rensselaer County, New York.*—Mrs. Emma Willard Yates, (late Mrs. Emma Willard,) having retired from the superintendence of the Troy Female Seminary, the Trustees have appointed her son, Mr. John H. Willard, and her daughter-in-law, Mrs. Sarah L. Willard, to be joint Principals. The Trustees have entire confidence in them both, and in their opinion, the management of the institution could not be entrusted to better hands. There will be no change in the system of instruction which has heretofore been pursued, and which has been so eminently successful.

Mrs. Sarah L. Willard, on whom the care of the pupils and the superintendence of their instruction will of course devolve, has been an inmate of the Seminary from her childhood; she was educated under the care of the former Principal, has been a teacher in the Seminary for twelve years, and for the last eight years its Vice Principal. To the former patrons of the institution she is sufficiently known, and does not require the commendation of the Trustees; she is assisted by seventeen teachers—the same individuals who have heretofore so ably filled the several departments of instruction.

Within the last year a valuable chemical and philosophical apparatus has been procured for the institution, in part from funds furnished by the State, and in part by the liberality of the late Principal, and a building owned by the Trustees, contiguous to the principal Seminary buildings, has been fitted up expressly for the lectures in these departments. The Trustees feeling perfect confidence in the present organization of the Seminary, and believing that its elevated character will be fully sustained, take pleasure in commending it to the public as every way worthy of their continued patronage and support.

Troy, December 4, 1838.

Joseph Russell, Richard P. Hart, James Van Schoonhoven, Thomas Clowes, Robert D. Silliman, John D Willard, John P. Cushman, Griffith P. Griffith, Jonas C. Heartt, Stephen Warren, George B. Warren, Henry W. Strong, James Wallace, Leroy Mowry, John Paine, *Trustees.*

CONDITIONS OF ADMITTANCE.

Boarders $240 per annum, or $120 per term; $60 payable in advance. If extra branches are pursued, the advance required will be $75. For this sum the pupil is entitled to board, and all necessaries connected with it; such as room-rent, lodging, washing, fuel, light, &c., and to tuition in any or all of the branches constituting the extensive course of English studies here pursued. Extra charges are made for Music on the Piano, $15 per quarter; use of the Piano, $2; Music on the Harp, $20; use of the Harp, $4; singing lessons, $11 per quarter; Music on the Guitar, $10; use of the Guitar, $1; the French Language $7 50; the Italian Language, $8; the Latin Language, $4; Dancing, $6; Drawing and Painting, $7; use of Patterns, $1; Oil Painting, $10; Botany, $3 per term. Lectures on Natural Philosophy and Chemistry, $5 per course. Interest charged where payments are not punctually made.

Books and Stationary furnished on reasonable terms; or if parents prefer a stipulated sum for stationary, the charges will be $5 per term

The school year, exclusive of vacations, consists of forty-four weeks; a term, of half the school year or twenty-two weeks; a quarter, of one-fourth or eleven weeks. The first term will commence on the third Wednesday of September, and continue twenty-two weeks, when, after a vacation of two weeks, the second term will commence, and continue twenty-two weeks. There will then be a vacation of six weeks.

Boarders can, if they choose, remain at the Seminary, and be instructed during vacations. A charge of $3 50 per week will be made for board and tuition in the English studies. Jan. 19, 6w.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Sherman & Trevett.

December 29. tf

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

POETRY.

For the Churchman.

EVENING DEVOTION.

To thee, O glorious God!
Our evening hymn we raise;
To thee our prayer we would address,
To thee ascribe our praise.

And whilst on thee we wait,
And low before thee bend;
Oh! may thy Holy Spirit, Lord,
Upon our hearts descend.

And wilt thou, Son of God!
In pity, intercede,
For those, in whose behalf whilst here,
Thou didst in sorrow bleed?

In gratitude, O Lord!
Our thanks we would express,
That thou with mercy undeserved
Thy children still dost bless.

We praise thy holy name,
That through another day,
Thou hast with rich profusion strewn
Thy blessings in our way.

Kind Father! through this night
Preserve us with thy care,
And grant another morning's light
In answer to our prayer.

And as without thy aid
Thy creatures cannot live,
Continue, O thou Holy One!
Thy blessings still to give.

Lord, fill our hearts with love,—
Freely impart thy grace;
And may we in the world to come
Behold thy glorious face.

Tremont, Illinois, Dec. 1838. S. F. R.

YOUNG PERSONS INVITED TO THE LORD'S TABLE.

Among the many and various pleas which are advanced in vindication of neglect of the Lord's supper, one of the most prevalent is the plea of *youth*.

Very many young persons, who in other respects are religiously disposed, absent themselves from the Lord's table almost as a matter of course. They thus acquire the habit of neglecting without compunction, their Redeemer's dying command: the habit gains strength as they advance in years; and perhaps they never receive this holy sacrament at all, or receive it only on their death-bed.

It is very desirable to do away so great and dangerous a delusion.

It is the judgment of our Church that all persons who are old enough to be confirmed,—certainly all persons who have reached the age of sixteen years,—are old enough to receive the Lord's supper; and that, consequently, they cannot neglect it without being guilty of sin,—the sin of omitting a known duty. In most foreign countries, which profess the Christian religion, young persons are in the habit of communicating from that or a still earlier age. In this country, however, a mistaken notion too generally prevails, that this sacrament is intended only for the more advanced in years, and that for a young person to partake of it is a dangerous presumption. Not satisfied with abstaining from it themselves, some people endeavor to dissuade others; and perhaps blame and judge those who comply with their Lord's dying injunction. The whole of this conduct is founded in mistake, and proceeds from not properly considering and understanding either the nature of the Christian religion in general, or that of this sacrament in particular.

It appears to be the design and the spirit of religion, that we should be dedicated to God—should *belong* to God—before the world or the devil have taken possession of us. As God directed the children of his chosen people to be entered into covenant with him at eight days old; so, from the earliest time, it has been the practice of the Church of Christ to baptize the children of Christian parents in infancy, and thus to make them the subjects of God's spiritual kingdom. Under the old dispensation it was said, that out of the mouth of babes and sucklings God had ordained strength, or perfected praise; and under the new we are told, that our Lord said, "Suffer little children to come unto me, and forbid them not."

As children have been dedicated to Christ in baptism, so, as their minds and understandings begin to open, they are to be imbued with such religious truths as are most easy of comprehension, and carefully taught "which be the first principles of the oracles of God." As the mind advances, they should advance in knowledge; and at the age of fifteen or sixteen years, they may fairly be supposed to be sufficiently instructed in all things that a Christian ought to know for his soul's health. They are then quite old enough to understand the account given of the Lord's supper in the catechism and in the communion service; they are then quite old enough to perceive, that there is the same reason for their communicating now, that there was for their being baptized when children: and that they cannot neglect to communicate, without disobedience to the authority of Jesus Christ. As I have just said, they are now quite old enough to understand the chief truths of the Christian religion; and these chief truths are summed up and represented in the sacrament of the Lord's supper. Two of the most important of these truths are, that Christ died for our sins according to the Scriptures, and that, according to the same Scriptures, he on the third day rose again. This death of Christ for our sins is precisely what is shown forth and represented in the Lord's supper; of which all are old enough to partake, who are old enough to understand the danger and the punishment of sin, and the greatness of the redemption effected for us by the death of the Son of God.

I am confident that there is no one who does not acknowledge the justice and the propriety of complying with the advice of Solomon, to remember our Creator in the days of our youth. And shall not those who are in the days of their youth remember their Redeemer also? And if they remember him at all, shall they refuse to remember him in the way which he himself appointed, when he gave the bread and the wine, and said expressly, "This do in remembrance of me?" Can the young hope to be saved in any other way than by the death of Christ? And can they hope to be saved by that death, if they refuse to commemorate it,—to show it forth,—in the way which the Lord hath commanded: which they themselves know, and acknowledge, that he hath commanded?

And what reason can they pretend for refusing to communicate? None of you, I am sure, can be so ignorant, or so foolish as to think, or to say, that young people do well while they continue young to follow the bent of their own will, and to enjoy themselves as they can, without troubling themselves with thinking of religion. None of you, I am persuaded, can think this. God hath given no man,—no man *whatever*, whether young or old, a license to sin. If a young man in the high spirits and confident presumption of youth chooses to walk after the ways of his own heart, after his own will, and the sight of his own eyes, into whatever sin his wayward will may lead him to, he is solemnly warned that for all these things God will bring him into judgment.

We have all been enlisted as the soldiers of Jesus Christ, and all, whether old or young, must fight manfully under his banner, against sin, the world, and the devil. And every one who is engaged in this warfare, and hopes to wage it with success, should seek for fresh supplies of strength and vigor in that ordinance which was appointed on purpose for the strengthening and refreshing of our souls.

Neither can any of you be so unwise as to say, "We will enjoy ourselves now, and it will be time enough to think of religion, and of the sacrament when we begin to grow old." You know well that you may not live to grow old: for what is your life? "It is even a vapor which appeareth for a little while, and then vanisheth away!" We none of us know what shall be on the morrow; and if we venture to put off the time for thinking seriously of religion, the delay may occasion the ruin of our souls for ever.

But perhaps some may be disposed to think, that receiving the Lord's supper is so solemn and serious a thing, as to be inconsistent with the cheerfulness and joyous spirits of youth. Religion certainly is no enemy to a well regulated cheerfulness, and is far from recommending or encouraging a gloomy and melancholy deportment. And as in religion in general, so in the Lord's supper, which may be deemed the highest office of religion, there is nothing that is inconsistent with a proper cheerfulness. It is true, that religion allows nobody, whether young or old, to be thoughtless and inconsiderate; and young people, long before they attain the age which I have mentioned, ought to be in the habit of *considering their ways*; of considering themselves as in the constant presence of God; of wisely considering their latter end; of considering what is likely to be their situation in the world to come. But such consideration is compatible with a well-regulated cheerfulness, and is also a main part of the proper preparation for the Lord's supper.

Or do any think that young people should not come to the Lord's supper, on account of the peculiar temptations to which, at their age, they may be exposed?

It is true, generally speaking, that every age, as well as every state and condition of life, has peculiar temptations belonging to it. There are some sins which more easily beset the young, and others which more particularly assail the more advanced in years. No age, however, is attacked by any temptations but such as are common to men; and all of every age are bound manfully to strive against temptation, in humble reliance on the help of God and in full confidence,—weak though they are in themselves,—yet they can do all things through Christ strengthening them: and that he will, with the temptation also make a way to escape, so that they may be able to bear and to overcome it. If all who are exposed to temptations to sin were to stay away from the Lord's supper, none could partake of it; for, as I have said, all are exposed to some temptation or other. But so far is this from being the case, that this consideration furnishes an additional argument why both young and old should draw near to this sacred rite, in order that they may receive fresh supplies of spiritual strength, and be the better enabled to contend with the manifold temptations that we all daily meet with.

I apprehend that many young people stay away from the Lord's supper, not because they feel that they have any good reason to give for their absence, but because they think that persons of their own age seldom partake of it. Let such persons remember that their conduct ought to be governed by the will and the word of God, and not by the example of others, whether those others are many or few. Let them remember, that they must not "follow a multitude to do evil, and that it *is evil* to disobey the dying command of their Saviour, and to turn their backs on the Lord's table. Rather let them resolve, instead of following the example of others to do evil, to endeavor by their own good example, to lead others to do well. In this instance, as in others, let them wish and endeavor so to "Let their light shine before men, that they may see their good works, and glorify their Father which is in heaven.

We are all of us much the creatures of habit, which becomes in some sort a second nature. So much is this the case, that many men speak of any particular place, or object, or custom, as seeming *quite natural* to them, when they mean that they have been long accustomed or habituated to it. Hence arises the great consequence of acquiring good habits, and of avoiding bad habits, especially in our early years. It is nothing but *habit* that keeps many persons from partaking of the Lord's supper. They do not partake of it now, because they never did partake of it formerly, because they have acquired *the habit* of absenting themselves. Let young persons take heed how they thus acquire a habit of neglecting the dying injunction of their Lord; and let them endeavor in this, as in all other instances, to acquire the habit of ready, and uniform, and constant obedience to the will of God.

Let it not be supposed that I would invite or encourage any one to partake of this holy ordinance who is not properly prepared for it. Certainly no persons, whether young or old, should approach the Lord's table, unless they sincerely believe the chief articles of the Christian faith, and truly repent of their past sins, steadfastly purposing, in humble reliance on divine grace, to lead a better life for the time to come. But such repentance and faith are necessary to the salvation, to the safety of every Christian of the age which I have mentioned, whether he receives the Lord's supper or not; and one great reason why I am anxious that young persons should become regular communicants is because I am anxious that they should often examine into the sincerity both of their faith and of their repentance, and that their religious impressions should thus be rendered more strong and lively, at the same time that their souls are strengthened and refreshed by partaking of the memorials of the body and blood of Christ.

Let me beg you to remember, as I have just said, that no Christian who has arrived at the age of reason can hope to be saved, except he repent, and believe the Gospel: and that every one, generally speaking, who is old enough to repent and believe—every one who is old enough to fear and to serve God—every one that is old enough seriously to wish for salvation, and to understand the terms on which salvation is offered—every one that is old enough to wish and endeavor in good earnest, to go to heaven rather than to hell—is old enough also to partake of the Lord's supper.—*Rev. Edward Berens.*

Amidst all the opposition of earth and Satan, look upward and look forward. Your General is near:—he is near to aid you—he is near to reward you.—*Doddridge.*

THE PRESENCE OF ANGELS.

If God is always in the full enjoyment of his own perfect holiness and bliss, although he is essentially present in every part of the universe,—in the haunts of profligacy, in the charnel-house of corruption, and even in the abyss of penal fire, being secured by the excellence of his nature from the least touch of moral and physical evil,—is it not possible for created spirits to be endowed with a nature that shall preserve them in a state of imperturbable bliss whatever be their locality? They may carry heaven within them; they may, each individually, be surrounded with an atmosphere repellent of evil; and they may every where gaze on the glorified face of God. And such we cannot doubt, is their actual condition while officiating for God upon the earth. That they execute many offices among us, and take no inconsiderable part in human affairs, is matter of revelation. I go to the sacred volume, and there I find them described as constantly ministering to the heirs of salvation. The little ones of the Redeemer's flock are their especial charge. They are pictured to us as encamping about the good man's habitation, to deliver him from dangers, and as bearing him up in their arms over the roughnesses of his pilgrim way. And in that remarkable discovery made to the servant of Elisha, of horses and chariots of fire surrounding the mount on which he dwelt, it is never hinted that these glorious legions had been recently sent down; but it is expressly stated that the eyes of the young men were unsealed at the prophet's prayer, and enabled them to discern them.

Rev. J. N. Pearson.

ORIGIN OF THE CHURCH OF ENGLAND.

The late pious and learned Bishop Burgess, of St. David's, as will be remembered by our clerical readers, some years ago addressed to the clergy of his diocese a letter entitled, "An Inquiry into the Origin of the Christian Church, and particularly of the Church in Britain," in which he clearly, (as we think) establishes, by the most abundant and satisfactory authorities, a few important facts, which for the information of those who sometimes read the "page of history" the wrong way, it may not be amiss to transfer to our columns.

1. That St. Paul preached the Gospel of Christ in Britain about the fourteenth year of the reign of the Emperor Nero, and A. D. 68.

2. That he there appointed Aristobulus, mentioned in the Epistle to the Romans, as the first bishop, and established a complete Episcopal form of church government.

3. That the Church of Britain thus established, was senior to that of Rome; Linus, the first bishop of the latter place, being appointed by the joint authority of Peter and Paul, in the year of their martyrdom, after his return from Britain.

4. That the Church in Britain continued to be governed by its own bishops for six hundred years, independent of any foreign Church, and was found in that state by Austin, the Pope's first missionary; at which time they had schools and churches, and a learned clergy, and were in a flourishing state, and utterly refused subjection to the Pope or his emissaries.

5. That the British Church was the first Protestant Church in the world, having so early as the seventh century, and nine hundred years before Luther, strongly protested against the errors of the Church of Rome, and refused to hold communion with that Church. Their simplicity and purity of worship was such that they would not sit even at the same table, nor lodge under the same roof with the followers of Austin, on account of their superstitious and idolatrous ceremonies.

These items are commended to the special notice of those who talk of the Church of England as beginning a "*dubious* existence in the reign of Henry VIII." To such unfledged controversialists it may be advised, "Tarry at Jericho until your beards are grown." Do not refer to the "page of history" before you have read it.—*Colonial Churchman.*

THE HEART OF MAN.

Let us look into the heart of man, that part of his nature which is the seat of his kindly and social affections. There scarcely lives a human being so brutalized as not to have tasted the joys which spring from that sacred source. Where is the man who has not often felt a pure, disinterested gladness at the welfare of his fellow-men? Where is the savage who knows not something of the thousand nameless charities which shed cheerfulness and sunshine over the daily intercourse of life? Who is there among us insensible to the delights of friendship, or wholly dead to the luxury of beneficence? And, above all, who would endure to be thought a stranger to those pure and hallowed emotions which consecrate our hearths, and make the very name of home a name of power and of magic, able to stir and kindle the purest fires of the soul? Can we think of these blameless and genuine pleasures without feeling that the Divinity hath been at work in our bosoms? Can we doubt that the Deity, who is love itself, hath chosen the heart of man for his own sanctury? And if this be so, with what eyes must he look upon the dark and odious passions which often burst in upon that holy place! How will he endure that malignity and revenge should riot in the habitation he hath set apart for himself? And if we have ever once tasted of those fruits of peace and joy which he hath planted there, how can we endure that "the wild beasts should be in our palaces, and the dragons in our pleasant places?" How can we bear that this temple of God within us should be converted into a hold for foul and evil spirits? How can we bear that vultures should seek their prey in the heart, where none but the heavenly dove should take up his abode?

Rev. C. W. Le Bas.

PRESBYTERIAN BAPTISM.

Sir,—The attention of some of your correspondents has lately been directed to the validity of Presbyterian baptism. Permit me to record an interesting fact upon the subject. A friend of my own, an excellent clergyman of the Church of England, is the son of a very worthy Presbyterian minister. In the course of his studies at a university, (not an English one,) he conceived the wish to become not only a member, but a minister of the Protestant Episcopal Church. The course of his reading and consequent reflection led him to consider that the baptism which had been administered to him by his own respected father was not a true and valid baptism. "Immediately he conferred not with flesh and blood." He broke through the prejudices of early education, set aside the strong bias of nature and affection, incurred the risk of being regarded as an apostate and an alien by his kindred according to the flesh, unhesitatingly stating his apprehensions upon the point, declared that though his bishop might be satisfied with Nonepiscopal baptism, he could not be satisfied any more than he could be by Nonepiscopal ordination, and accordingly submitted himself to unconditional baptism, as an adult, before his confirmation, and has subsequently been ordained a deacon and priest.—*British Magazine.*

GUARDIAN ANGELS.

Of some one or more celestial spirits, (if our hearts be right with God,) we are assured that we shall obtain the protection. And do not those hearts burn within us when we read of these mighty beings mingling in the converse, assuming the forms, and partaking of the hospitality of mortals; when we learn that not a sinner repents on earth but the angels rejoice in heaven; that the celestial warriors encamp not only round the houses of the prophets, but around the person and property of every servant of the Almighty; that even the weakest and humblest believer is an object of interest to those who are themselves privileged to behold the face of the heavenly Father; and that the death-bed struggle ended (and who knows how greatly their unseen presence may support us under it?) it is they who carry the soul of the humblest saint to paradise?

Bishop Heber.

From the London Christian Observer.

ON THE ADMINISTRATION OF THE LORD'S SUPPER AFTER CONFIRMATION.

The Bishop of London directs, in his admonitions for confirmation, that no person shall be presented to him for that rite (except under special circumstances) under sixteen years of age; and I believe that some other bishops adopt the same regulation. As a general rule, that age is wisely fixed upon, as few boys or girls at a younger period are sufficiently instructed and religiously impressed to appreciate the solemn nature of the service; while at the same time it is not well, for many obvious reasons, to delay it longer than that time if the candidate is duly prepared. It is, however, only as a general rule that any particular age can be specified; for there are some children much younger, who both by their religious knowledge and their devotion of heart and life to the service of God, are well qualified to approach the table of the Lord with faith and spiritual intelligence "discerning the Lord's body;" while too many persons at a more advanced age have not the same pre-requisites.

But at whatever age the catechumen is confirmed, it is in every respect befitting that he should forthwith partake of the Lord's supper. His examination and approval for confirmation are in fact what the Protestant churches on the continent call the preparation for the first communion; and if he is not found both in knowledge and principle fit to be a communicant, he is not fit for confirmation. The Dissenters (I speak chiefly of Independents and Baptists,) and also generally the Presbyterians and the Methodists, usually defer the reception of the Lord's supper to a later period; they have few if any communicants so young as sixteen, and not many under twenty.

All things then considered, and especially the importance of there not being a long parenthesis, as often happens, perhaps of several years, between confirmation and the reception of the Lord's supper, the age prescribed by the Bishop of London is, generally speaking, sufficiently early; but I am anxious to impress upon my clerical brethren that when the rite of confirmation is administered there ought to be no delay in coming to the Lord's table. Archbishop Whateley has adopted the plan of having the holy communion administered on the day of the confirmation; but there are considerable inconveniences attending this practice. The young persons often come from considerable distances; they are perhaps much excited or fatigued; the office though short in itself, is protracted in consequence of the number of catechumens; besides which there is an address from the bishop, the whole being usually preceded by a portion of the church service; so that under all circumstances it seems better to defer the reception of the Lord's supper till the next Lord's day, or other first opportunity; in order to avoid distraction, and to give the candidate leisure for serious reflection, both upon the solemn obligation which he has undertaken, and the duty and blessedness of renewing it in the appropriating ordinance of the Lord's supper. The Archbishop of Dublin's plan is not directed by the rubric; and I think it hurries these solemn transactions too much, and prevents the benefits which arise from giving time for thought and prayer, between the ratification of the baptismal vow and the reception of the holy eucharist.

I would, however, respectfully suggest the propriety of following up the spirit of the Archbishop of Dublin's plan, by not allowing any lengthened period to elapse between the day of confirmation and the administration of the Lord's supper to those of the candidates who wish to partake of it. In churches where there is a monthly communion, it is not perhaps necessary in all cases to interpose a special administration; though if there are many young persons in the parish who have been confirmed, that might be done for the occasion on the Sunday succeeding the rite, and with striking and useful effect. But where, as is unhappily the case in many country parishes, the ordinary administration is only on a few of the festivals, there ought assuredly be an interjected opportunity afforded; for three months or more are too long to keep the confirmed persons from that divinely-ordained means of grace: nor indeed ought any parish, however small, to be kept thus on short allowance, or famine fare, when there is a minister of Christ appointed to be ready at all times to supply the spiritual wants of his flock.

HARMONY OF DOCTRINE AND PRACTICE.

The present age is not particularly honored by many of its opinions and habits on the subject of *utility*. That order of agents which arrive in the shortest period, and with the greatest show at the consummation of their designs, and that class of causes which are nearest to their final results, are generally popular; while other agents and other causes are disregarded, merely because they reach their ultimate aim by a process less immediate, and less ostentatious. The man who commences his work of public utility at the rising of the sun, and with pomp and circumstance rears and completes it before the close of the day, will obtain for his gaudy and ephemeral superstructure the applause of multitudes; while the patriot, the sage, and the Christian, who by years of faithful, patient, well-directed noiseless labor, are laying the foundation of a refuge in which many generations shall find rest, ofttimes descend to the tomb almost unnoticed, leaving it to posterity to appreciate their merits—to be blessed by their works, and record their fame.

Thus many systems, and the framers of systems, of little worth, or no worth at all, are hailed by the world as useful and excellent, while other systems and their authors of inestimable value, are pronounced vain, visionary, useless. Much evil arises from the common affectation of attempting to distinguish between theoretical men and practical men, theoretical philosophy and practical philosophy, theoretical science and practical science. Human society, it is certain, abounds with visionary men; yet they are not generally the individuals who are so reputed by the world, but such as are seen most ostentatious and busy on the theatre of life—empirics, who by promises of the wonders they are to work in a day, attract the public gaze, and receive the name of practical men, while in fact they are the very drones of society. On the other hand, the man who with modesty, and silence, and with an ability equal to the task, pursues the investigation of any one of the great branches of truth, and spends his whole retired life in preparing his discoveries on that single branch for the inspection and use of mankind, is, though the name be denied him, to all intents and purposes a practical man. There are counterfeits of philosophy, and there is "science falsely so called;" let these be branded with the epithets which they deserve; but within the domain which truth claims for her own, there is no dividing line between the *theoretical* and the *practical*. All genuine philosophy, and all science rightly so called, are in the full meaning of the term *practical*. Every well-founded and well-sustained theory is a fountain head whence streams of usefulness are sure to flow, sooner or later. The mountain where it rises may seem rugged and inaccessible, yet the salutary current shall not fail to diffuse its blessings over all the wide plains below, extending its refreshing and fertilizing influence to the humblest vale of life.

A spirit like that which affects to make the false and injurious distinctions to which I have alluded, invades also the truth of the Gospel; and with equal error, and with results infinitely more mischievous, attempts to draw a distinguishing line between *doctrinal* and *practical* religion, intending thereby rather to degrade the former than to exalt the latter. So far is this carried that it is no uncommon thing to hear, even well meaning persons, employing the term *doctrinal* as nearly synonymous with "vain, visionary, useless." Why labor at these tedious arguments? Why exhaust your energies, and our patience, by your long array of antique authorities, and scriptural quotations, to develope and sustain points of doctrine? We are not particular about *doctrines!* We want nothing but the *practical* in religion.

"For modes of faith let pious zealots fight,
He can't be wrong whose life is in the right."

If there be any excellence, moral or intellectual, in thus separating *principles* from *practice*, and *motives* from *actions*, in rending the *foundation* from the *superstructure* of the Christian building, in cutting away the *root* from the *branches* of the tree of life, I confess myself utterly unable to appreciate such excellence; nor can I find any remedy for my inability either in the decisions of right reason, or in the Bible, or in the archives of the Church of God.—*Rev. Mr. Higbee.*

From the Church.

THE DYING CHRISTIAN.

Oh, how refreshing, delightful, encouraging, to us, on our way to Zion, to perceive around us those who are "living unto the Lord," with their eyes and hearts fixed upon the heavenly inheritance. And oh, still happier sight, and yet an awful rejoicing, to behold a brother "dying unto the Lord;" to witness the triumph of our holy faith in nature's last hour and Satan's last buffeting; to observe the trophies of Divine love adorning and cheering the melancholy bed—the tranquil smile, the unwearied trust, the patient, contented, thankful resignation; the uplifted hand and eye, the illuminated countenance, the peaceful spirit all the while ready to wing its flight. Go, boastful science! go, vain philosophy! and visit the death-beds of your votaries; mark well the doubts and fears betraying themselves under the mask of a bold profession; mark the impatience and vexation; the present burden and the miserable foreboding; go and discover your infidel champions, the proud Goliaths of your kingdom, trembling and quailing under the lifted stroke of death; and despairing under the load of unforgiven sin, under the terrors of an insulted and avenging God. Go to your despisers of the crucified Jesus, to those who have been too wise to seek or too busy to find him; see them as I have seen, stretching out their hands in agony, and saying, "Is there none to save a fellow-creature from destruction?" Then, when ye are sickened with such scenes, repair to the bedside of a departing saint, and see how a Christian can die. Go and study a lesson more instructive and more precious than all your pages of human lore and learning; go, and learn from a lovely example, how to live and how to die.—*Rev. I. Slade's Sermon on the death of the Rev. W. Thistlethwaite.*

A COMING TEMPEST.

I know of a coming tempest with which the Almighty will shake terribly the earth; the sea and the waves roaring, and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensity be strewed with the fragments of a stranded navy.—Then shall vessel upon vessel, laden with reason and high intelligence and noble faculty, be drifted to and fro, shattered and dismantled, and at last thrown on the shore as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements.

There are ships which shall be in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth, and sea, and sky; but which—when the fury is overpast, and the light of a morning which is to know no night breaks gloriously forth—shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those which have been anchored upon Christ.—*Rev. H. Melvill.*

DROUGHT.

The goodness and power of God are never, I believe, so universally acknowledged as at the end of a long drought. Man is naturally a self-sufficient animal, and in all concerns that seem to lie within the sphere of his own ability, thinks little, or not at all, of the need he always has of protection and furtherance from above. But he is sensible that the clouds will not assemble at his bidding, and that, though the clouds assemble, they will not fall in showers because he commands them. When, therefore the blessing descends, you shall hear, even in the streets, the most irreligious and thoughtless with one voice exclaim, "Thank God!" confessing themselves indebted to his favor, and willing—at least as far as words go—to give him the glory. I can hardly doubt, therefore, that the earth is sometimes parched, and the crops endangered, in order that the multitude may not want a memento to whom they owe them, nor absolutely forget the power on which all depend for all things.—*Cowper.*

ARCHBISHOP WHITGIFT.

This prelate was an example of the Christian grace of humility. He was made archbisbop in the year 1583; and the ingenious Sir Henry Watton, who knew him well, has left his character of him:—"That he was a man of a revered and sacred memory, and of the primitive temper; a man of such a temper, as when the Church, by lowliness in spirit, did flourish in highest examples of virtue." The following is an instance in which he displayed this temper, and showed the assimilation of his character to the example of him who was "meek and lowly of heart." He built an alms-house near his own palace at Croyden, in Surrey, and endowed it with maintenance for a master and seventy-eight poor men and women; and this place he visited so often, that he became familiar with all their names and dispositions; and was so truly humble, says his biographer, "that he called them his brothers and sisters." When the queen dined with him at his palace at Lambeth, which was very frequently, he would usually, the next day, visit his poor brothers and sisters at Croyden, and dine with them at his hospital. "You may believe," adds his biographer, "there was joy at the table;" for after the example of his divine Master, "he was not ashamed to call them brethren."

Colonial Churchman.

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